

Childhood Education

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**The Discipline of Giving
and Receiving Affection**

December 1943

JOURNAL OF THE ASSOCIATION FOR CHILDHOOD EDUCATION

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Childhood Education

*The Magazine for Teachers of Young Children
To Stimulate Thinking Rather Than Advocate Fixed Practice*

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Next Month

"The Discipline of Work"—the concept of what struggle for a goal does to the fiber of the person and to the morale of the group—will be discussed in Miss Bain's editorial on the theme for this issue.

Winning the peace for the children is the biggest "work" ahead for the adults of today. Roma Gans has prepared the article on this subject. "What Work for Children" is the title of an article prepared by Marvin Rife, who discusses the values of work for children, appraises children's war work, and makes proposals for work programs in the post-war period.

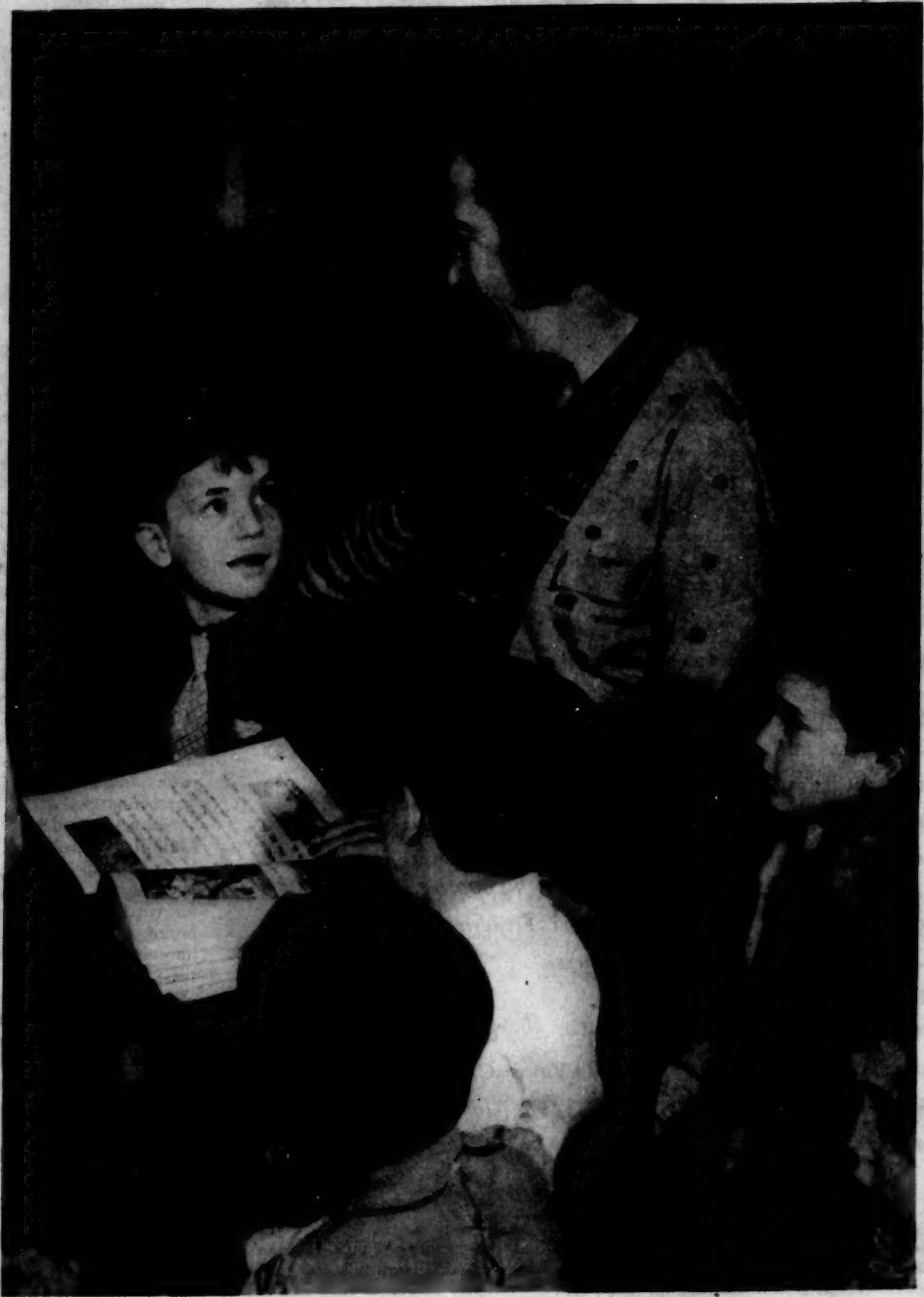
Norman Studer of the Little Red Schoolhouse, New York City, discusses the implications of work programs for curriculum making and prognoses possible curriculum changes needed even for the youngest children.

A symposium on how work experiences stimulate creative expression completes consideration of the theme, "The Discipline of Work."

Reviews of books, bulletins and pamphlets, and news will conclude the issue.

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Courtesy New York City Board of Education

Children should learn the ways of love from affectionate people.

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Finding and Giving Affection

IN TIMES when hate and fear and revenge seem dominant it is fitting that we think and write of affection and goodwill. Christmas is the season of love and goodwill. People in Christian countries—even those of non-Christian faiths in our democracy—pause to give recognition to the spirit of love and fellowship which pervades Christmas. Families draw closer together; communities join in warm, friendly celebrations.

It is no mere accident that affection wells up in the hearts of mankind at Christmas. Its traditions flow from the teachings of Jesus that God is love. Our customs have been touched by the spirit of the admonition to "love thy neighbor as thyself." They have caught the imagination and devotion of men who, all signs to the contrary, have an inherent desire for peace and goodwill within their own group. Furthermore, the traditions of the Christmas celebration have been deliberately taught to children and youth for centuries until their essence is so strong that they persist in the face of tragic distractions of front-line conflict.

The ways of peace, goodwill, and affection need to be taught. They do not come to full flower from the mere fact that the seed exists in the heart of mankind. The little child longs to be cuddled. The toddler seeks a caress. The older child cherishes the love of associates. Parents crave the love of each other and of their children. Even teachers, who are often thought to be impervious to any appeal but that of orderly routine, find joy in the affection of children and companions. But the process is one of giving as well as receiving. The one is dependent upon the other.

Children should learn the ways of love from affectionate people. Nations must learn the ways of peace from good-neighbor nations who establish give-and-take relationships in the spirit of warm, human goodwill. The lessons of the little child are not different from those of men of affairs; they are only the beginnings of them.

WE HAVE just emerged from an era of cold objectivity during which the warm qualities of affection have undergone severe scrutiny. Parents have been admonished not to spoil their children with excessive loving attention; not to perpetuate their love of self by domination of their children's lives in the name of protection for these loved ones. Teachers have been told to withhold affectionate demonstrations as well as stern discipline and to keep hands off so as to insure the normal course of individual development in children. Creditor nations have exacted penalties from other nations in reparations and trade agreements for the protection of themselves. However well meaning these admonitions and procedures, there has resulted a period lacking in love, goodwill and, as a consequence, peace.

IN THE STATE OF SHOCK which followed public discovery that the policy of appeasement had brought our world tottering almost to the brink of destruction, we became very much preoccupied with the necessity of engendering hate; we pondered the problem of whether deliberately to teach hate. To be sure, we were talking of the hate of evil, but hate and revenge spring from fear. Goodwill and charity have their habitat in security and confidence. Hate, fear and revenge are forces which lead toward violence; goodwill and affection lead toward peace.

Today's world finds mankind groping for lasting peace based on good-neighbor policies and lend-lease programs. The practices of warm, friendly relationship based on affectionate goodwill are not easy in the face of the hate, fear and revenge which have grown up between nations. We who teach children need to see in this struggle a corollary to our relationships with children and to fortify the next generation with the discipline of giving and receiving affection to which this issue of CHILDHOOD EDUCATION is dedicated.

Peace will not come in our time nor in any other time by the condoning of wrongs nor by the withholding of indignation at violations of good faith and decency. But as sure as night follows day, the emotions of fear, hate and revenge must give way to goodwill, charity and affection before man can be successful in his centuries-old search for peace. Fears, hates, grudges live on for generations in the minds of national and racial groups. May not warmth, generosity and good neighborliness live on also if people learn to be as courageous for goodwill as for revenge?

THE BEST GIFT of this season which we can bestow upon each other whoever we are and wherever we may be is the time-honored tradition of goodwill and affection since our desire for all is lasting peace. The Board of Editors and the Editor extend warm greetings to the readers of CHILDHOOD EDUCATION. You have given many evidences of your devotion to us by your commendation, your suggestions and your contributions. Merry Christmas!—*Winifred E. Bain, Chairman, Board of Editors, and Frances Mayfarth, Editor.*



Children's Carol

By ETHEL ROBB

Baby Jesus, lullabye,
Starry candles shine on high;
Angels hover 'round Thy head;
Joseph watches near Thy bed;
Cattle gaze with wond'ring eye,
Baby Jesus, lullabye.

Am I My Brother's Keeper?

"... too much emphasis has been given to individualism in ethics and not enough to mutualism. Ethics should be an affair of mutual understanding and agreement. If it is proved to me that I am my brother's keeper, it should be proved to me that he is my keeper in return." This is the thesis upon which Mr. Hynd develops his article. He shows how primitive individualistic lawlessness has carried forward into our own time and now makes it imperative that we help children to see that ethics should be an affair of mutual understanding and agreement. He points out the implications of this concept in the daily life of children and in international affairs. Mr. Hynd is leader of the Ethical Society of St. Louis.

FROM THE CAIN AND ABEL folk story in the Old Testament comes the familiar question, "Am I my brother's keeper?" As a rule, a discussion of the question makes a good case for the affirmative. Yes, Cain was his brother's keeper and you are your brother's keeper, it is said, with an emphasis upon the individual. Each individual is exhorted to be his brother's keeper and therefore to "go about doing good," to "love his neighbor as himself." The moral exhortation is strongly individualistic. And because it tends to be so in childhood education we consider it here.

In this brief article I wish to suggest that too much emphasis has been given to individualism in ethics and not enough to mutualism. Ethics should be an affair of mutual understanding and agreement. If it is proved to me that I am my brother's keeper, it should be proved to me that he is my keeper in return. If we teach a child to have consideration for others, we should

teach him to expect and demand consideration from others—in the name of the laws of the community by which agreements of mutual consideration are made among reasonable and responsible men and women. The child should be aware of his personal responsibilities but in addition he should have an awareness regarding the place of mutual agreement and the operation of law. The individual should not be sent forth to be moral in an immoral or "lawless" society; he should be sent forth to be moral in a society sufficiently moral to have a system of law and order. In living his ethical life, the child should not be sent forth into human society to be a lamb among wolves!

Reading between the lines of the Cain and Abel story it will be seen that a general state of lawlessness is hinted. Each man is a law unto himself. It is said by some that the quarrel between Cain, a tiller of the ground, and Abel, a keeper of sheep, reflects an age-long feud between the husbandman and the herdsman in primitive pastoral and agricultural society. The farmer is settled in the place where he cultivates the ground, but the shepherd leads his flock from one green pasture to another. The flocks of the wandering shepherd may ruin the fields of the settled farmer, and the flooding of the fields by the farmer may drown a lamb or a sheep.

Now among reasonable men a mutual agreement of some kind concerning this matter is reached—an agreement from which come a law and an instrument of law enforcement. In the case of this ancient feud, there is no law; each man is left to defend himself as best he can. The natural feelings of resentment, instead of forming a reasonable basis of law, are left

to rankle and find expression in acts of terror and violence. "And Cain rose up against his brother, and slew him."

Under such a condition of lawlessness a magnanimous person may be found here and there, a person who chooses to have consideration for his brother. (There is a suggestion in the folk story that Abel was such a person.) The spirit of good-will may be found where there is no law to regulate the conduct of men. How often, in the Old Testament for instance, the man of good will and good heart is praised. He is the *individual* who chooses to be considerate when others are inconsiderate, to be honest when others are dishonest, to be truthful when others are deceitful. The virtue of the righteous man is conspicuous in a vicious society; the good man is as a light shining in a dark place. He is an individualist in the practice of virtue while others are individualists in the practice of vice.

The point to be made in these observations is this: in the story there is no system of mutual agreement or of law and government as we know them; there is, rather, a kind of "rugged individualism" in the doing of good as well as in the doing of evil. Virtue and vice are a sort of private affair. There is no over-arching system of law and its enforcement.

This state of primitive individualistic "lawlessness" is illustrated in the folk song sung by the Chinese farmer:

When the sun rises, I work.
When the sun sets, I rest.
I dig the well to drink.
I plow the field to eat.
What has the Emperor to do with me?

The emperor may represent an overarching system of government and law enforcement under which the narrow-visioned farmer and his family may dwell securely, but seldom is such a farmer aware of the need of the guardian structure of

government; he is inclined to be a law unto himself, an individualist doing good or ill.

The Character of Modern Ethics

It may be startling to say here that our own ethical tradition carries forward into our own time a strong element of this primitive and pastoral "lawlessness" and individualism. It should be said that the Christian tradition is responsible in great part, since it brings so much of Old and New Testament primitivism into our modes of thought and behavior. While there is a frequent and somewhat eddying mention of law in the Hebrew-Christian Bible there is a strong and thrusting current of primitive "lawlessness." There is a strong suggestion of individualism in the general references to evil-doing and well-doing. The inward and spiritual *individualism* of the tradition is ever thrusting its way through and beyond the outward and formal *legalism* of the tradition.

In this connection it is interesting to note that A. N. Whitehead in his *Adventures of Ideas* refers to Jesus and his disciples as men who belonged to a somewhat primitive pastoral and agricultural existence. They were ignorant of the services which the Roman Empire rendered them by its system of law and order. They were not worried by problems of government and law enforcement. Indeed, it may be said that they were strongly inclined to ignore and even condemn the "kingdoms of this world" and their systems of government. To their way of thinking, the world was wicked and benighted and destined to be destroyed. They believed that their God would come from his heavenly dwelling place to set up his kingdom on the earth and to establish his law, "the law of Moses," among men and that "the righteous"—those who had kept his law in letter and in spirit—would be citizens of the kingdom.

To the more devout among the sects, God already reigned in the hearts of those

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who loved His law. The Kingdom of Heaven was "within them." In their quiet and simple pastoral existence it was readily imagined that they lived under a theocracy—even if it were only a theocracy of the heart. "What has the Emperor to do with them?" This belief influenced their ethical conduct very profoundly and through the Christian tradition has influenced our ethical nations.

It should be noted that the devotees of the Hebrew-Christian tradition made a drastic distinction between "the law of Moses" and the laws of the nations. It was held that their law, as a divine revelation, was superior to the laws of the "heathen" nations. Accordingly, the Hebrew-Christians believed that their obedience to the letter and the spirit of the law of Moses (their supreme ethical achievement) would mark them off as a "peculiar people" among the peoples of the earth. They would appear "as lambs among wolves," as "the salt of the earth" sprinkled about the prevailing corruption, as "the light of the world." As individuals, obedient to an inner law written on their hearts, they would live according to a different standard. So far as they were concerned, their ethical life would be a one-sided affair. They would not expect the wicked of the world to meet them half way. They would expect to be persecuted and to "suffer for righteousness sake." They would not expect to be protected by the laws or governments of the heathen. Virtually, they ignored law and government as we know them.

The ethical life, then, was individualistic; each individual lived in the world of men and endeavored to be honest in a dishonest world, chaste in an impure world, kind in a cruel world, compassionate in a callous world. *Their ethical life carried no reference to the systems of law and of government upheld by the nations.*

This conception of the ethical life has been carried forward into our own tradition. We, too, tend to place emphasis upon the individual without reference to the mutual aspect of ethics implied in the agreements and laws of the community. There is a general notion that the individual should live an ethical life even although he may appear as a lamb among wolves. We say that he should be honest, even when his fellows are dishonest; that he should be considerate even when his fellows are inconsiderate. If he should suffer, he is told that he must endure in silence. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." He need not expect justice in this wicked world. He will receive his reward "in heaven" because "his citizenship is in heaven." This conception of the ethical life is more widespread than we are disposed to think.

We expect children to live a one-sided ethical life. They should be honest and truthful and considerate at all costs, we say—even unto persecution and death. We send them forth as "rugged individualists" in things pertaining to morals. We do not give them an awareness of the mutuality of the ethical life implied in the laws of the community. Our children are sensitive to their own personal duties to others; but they are not so sensitive to the fact that other persons within the community have a duty toward them.

Ethical Life Should Be Mutualistic

We should protest, then, against the implied "lawlessness" and general spiritual individualism of our traditional Hebrew-Christian ethics. It should be clearly understood that the notion of law and respect for law, as we know it in relation to the imperfect but aspiring human society in which we live our daily lives, is fundamental in ethics. In a society of reasonable and realistic men and women, manners

and customs may be said to be mutual agreements by which social behavior is guided; and these manners and customs may become laws by which the more formal agreements are made between free and equal and responsible citizens that they will act toward one another in a certain way. If I am my brother's keeper, he is also my keeper—and we make an agreement to that effect. If I have due consideration for him, he must have due consideration for me—and we make an agreement to that effect. As an individual I go forth in the *spirit* and in the *letter* of the law to live my life and to make my living, and I expect my fellow citizens to meet me in the spirit and in the letter of the same law. If a citizen fails in his consideration, I make my appeal to my fellow citizens in the name of the laws they have made.

Thus, in my ethical life, I am not left to suffer *alone*, or to become the lonely victim of unscrupulous and unreasonable men. My ethical life is not an individual affair. It has an individual aspect, of course—there is always a place for the free play of the individual judgment—but in its broadest social and spiritual aspects my ethical life is mutualistic. My fellow citizens must cooperate with me. I expect them to respect the law. I demand the enforcement of the law. At one and the same time I am sensitive to my own and to my fellows' responsibility in the common endeavor to live a moral life.

We should try to develop this sensitivity in our children. Their ethics should not be one-sided and individualistic. We should never expect them to go out into a society in which there is no law of mutual agreement, as being sensitive only to their own responsibilities. They should not be too conspicuous or self-conscious in their sense of responsibility. They should not be expected to suffer loss, or to endure persecution beyond reason. *It should be*

our part to see that the laws of the community are just and reasonable, and that they are enforced as offering a general protection to all who wish to live and make a living as having respect for their own rights and the rights of others. For instance if we ask our children to have respect for the comfort and quietness of the tenants in the apartment house, we should ask that the tenants have respect for the comfort and quietness of the house—by some form of mutual agreement, *enforced*.

When our young people leave our homes to work in factory and office, in mine and machine shop, we should not expect them to stand alone against the defiling obscenity and petty chicanery of the working world. Having the interest of our children and young people at heart it might be possible to establish a law with the cooperation of the workers or through the trade unions whereby a more circumspect and mutually respectful behavior would be encouraged.

When we send our boy into the business world, he should not be expected to be honest "on his own" if the business world is not honest in general principle. Many young persons are shocked when they enter business or professional life. Ambitious in terms of high standards of ethical conduct, they are amazed to find that they must reckon with all manner of meannesses and jealousies and sharp practices. The business and professional worlds should make their own laws—and enforce them—for the protection of all concerned. No man should be expected to practice business or professional ethics *alone*.

In his relation to other races a child should not be left to be purely individualistic in his conduct. It should be possible for him to act within a framework of law by which right and just relations between races are agreed upon.

When we speak to our children of international affairs we should not encourage the

(Continued on Page 196)

Delinquency Prevention and the Role of Love

Why love is such an important factor in the prevention of delinquency is presented here by Mr. Redl, associate professor of group work at Wayne University, Detroit. He analyzes eight kinds of "cases" in which the child has some love and affection but in which this affection is given in the wrong way. We hope to have Mr. Redl analyze other factors in delinquency for the readers of "Childhood Education" within the near future.

THE SENSATIONALISM DISPLAYED over the delinquency statistics of 1943 is a liability rather than an asset, for it tends to distract attention from the real problem. The trouble is that we have not yet learned how to count, or rather—we add up the wrong things. It is impossible to add five apples, three pairs of shoes and two motor cars and say that it makes thirteen. Yet this is precisely what we do in evaluations of delinquency "rise" or "fall." What we count in these figures are delinquent acts.

Unfortunately these acts do not correspond to the actual production line of delinquent character traits at any one time. The mistake goes both ways. Many of the children arraigned for delinquent behavior of one kind or another are in need of help, obviously. But so are we who are talking about them. At the moment they drift into delinquent behavior they are normal human beings whose delinquent act is a response to wrong handling, to wrong setting in which to grow, to growth confusion, or to all of these combined. If

handled rightly they will *not* grow into criminals.

On the other hand, future criminals may not be contained in our present delinquency figures at all. In fact, many of the very extreme types of criminals like sex perverts and passion murderers grow in the shadow of a shy personality development rather than on the noisy scene of childhood revolt. They are, while they are young, successfully bullied into temporary submission by the suppressive tactics of their surroundings, or their pre-psychotic isolation into daydreaming draws so much enthusiasm from their teachers and parents that they swell the statistics of model children and prize winners rather than those of the court. In short, the real delinquent cannot be made overnight. It takes years of carefully piled up mistakes to produce one. This fact should be encouraging for it means that we can fight the production of real delinquency by careful planning over a long period of time rather than by resorting to one or two drastic emergency measures.

The factors which make a delinquent are many, but I shall deal with only one—the factor of love. I have never seen a real delinquent yet where this one constant would not be heavily engaged in connection with a large number of variables. Somewhere in the production line of character traits something was wrong in the love-dosage in the educational diet of the later delinquent. It was not merely a lack of love or too much of it. The whole affair is much more elaborately patterned

than that. The purpose of this article is to describe this patterning.

Why Should Love Be So Important?

This question may seem silly to you. The importance of love in childhood education has been so universally assumed that we should not have to talk about it in a magazine like this. And yet sometimes it is worth while to review the obvious. It never hurts to be more specific. The reasons why love is such an important factor in delinquency prevention are two:

Reason One. Without the right kind of love children cannot be happy. We know that a healthy adulthood cannot be attained out of an unhappy childhood without some specialized repair work done in between. We know that a large number of delinquents are children who are sick or unhappy or both. The production of a happy childhood is, therefore, one of the best ways of preventing delinquency and of guaranteeing satisfactory development.

Reason Two. However, this is not all. While it is true that really happy and healthy children will rarely have to resort to the development of delinquent character traits, the reverse is not true. Many people are sick and unhappy without making others pay for it. They have a deep-seated ambition to pay from their own pockets and therefore remain decent while unhappy or sick.

The reason why love is an essential in character diet is not only for the purpose of bringing happiness but because love is essential for the production of conscience. Research during the last thirty years has proved this fact beyond doubt—a healthy conscience cannot develop without love. Children do not just "imitate" moral behavior or get "used to it." They do not imitate standards in mid-air. What they imitate is persons to whom they feel strongly attached.

Thus it is through their relationship to a person meaningful to them that children incorporate within themselves the foundations of values and standards which we call "conscience" in later childhood. Children who are not loved will not have the slightest reason to incorporate the values for which their parents or teachers stand. If they are hated they will build the type of self-evaluation system within themselves which is antisocial in its nature and leads them into delinquency for sure.

There is only one other way to build a conscience outside of love. It is the way of fear. It is true that we can establish an urge for submission toward adult standards through making children afraid of us. But what is produced by "fear" is not a real conscience. The substitute functions of a conscience may be assumed temporarily but it is not the real stuff. The effect of the "substitute conscience" engendered in children through fear and punishment is limited by the following conditions:

Behavior habits established by fear are valid only so long as that fear is realistic and all comprising. With the strengthening of the power and independence of the individual as he grows up, these fear barriers peter out into nothing.

In cases in which "emancipation from fear" is avoided we should have to operate with such heavy blows of fear and punishment that some vital part of a child's organism is crushed in the process. By this technique some people can be made into lifelong dependents on the fear mechanism. They will need the crutch of one hundred per cent police supervision or their scope of life will be limited to the behavior which is acceptable in an institution for the insane or in a jail. Some of these people make excellent jail citizens but cannot walk a step in freedom.

In order to produce a happy, healthy and decent adult, the conditions for the

growth of a healthy and self-reliant conscience must be safeguarded by all means. What is the role of affection in this process?

The Difference Between Love and Love

The child who is not loved at all, who is rejected and unwanted, has been talked about enough. This child provides the highest percentage of adult inmates in mental hospitals and jails. While dreadful in its implications, the reason is simple—if there isn't any air the organism cannot breathe. The point where things become interesting for us is when there is some air and we have to figure out just what its ingredients should be so that it will have a healthful rather than a deadly effect on the organism that breathes it. It is this type of climate to which I think we haven't given sufficient attention. Too long have we escaped into the sensational extreme and used "rejected" as a closing sentence for our case. I suggest that we try it the other way around. Let us start with the child for whom there is *some* affection but for whom *this affection is obviously constructed, dosed, or banded down in the wrong way.*

The Undernourished Child. We know that undernourishment can result even though tasty and well-cooked food is eaten, if the food does not contain enough vitamins of the type needed. Many parents undernourish their children in affection: they shower them with quantities of indirect signs of affection. They give them money, presents, clothes, toys, and whatnot, but they rarely show them personal affection in a more direct way. They avoid opportunities to be with their children or don't know what to do with them when they are with them. They are impatient listeners, sparse talkers, or are neurotically ashamed of open display of affection even to a child. These parents love their children—I mean those who really

do; those who don't will be discussed later—but their children will show the same symptoms as those whose parents neglect them.

The other way of starving children is to feed them vitamins in concentrated pill form only. I mean here the children whose parents or teachers show their love only "by the sacrifices they bring for them" or who condense all their affectionate responsibility in moments of moralistic talk or educational action. These children may get some vitamins that way but they don't get all it takes to keep a happy stomach going. They will be miserable in the end and will develop diseases of all kinds.

The Underprivileged Child. Some children are not starved for love individually and parents and teachers can confidently say that they give them a lot of it. However, the very fact that somebody else in the group gets without reason so much more love than they devalues what they get right away. For example, Johnny gets all the love and care that is due him but at the same time he lives with someone who gets ten times more love than he needs. Thus, the position of the basically "underprivileged" child in terms of affection may develop in any home or school group, even though the youngster himself could not fairly say that he does not get his share. Such children develop a deep feeling of resentment which sinks all the deeper because the adults are, in so many other ways, nice to them individually. It is hard simply to hate them and get the disturbing stuff out of their systems that way. Devious character development is the invariable result, unless an acute neurosis takes over right away.

Shell Shock Cases. The destructive after-effect of an experience a youngster goes through is not limited to events of a physical nature. There is sometimes an "emotional shell shock," when customary

amounts of affection are suddenly removed. Death of parents or siblings as well as badly prepared incidents of parental divorce are among the more tangible experiences of this kind. Less drastic but sometimes equally fatal are incidents such as sudden removal on recovery of special attention given to a youngster during serious illness, sudden shifting of affection to a newcomer in the family, or the sudden change in parental attitudes when a youngster steps from his "cute" years into the age of awkward preadolescence. Such events and many similar ones always mean a reshifting of a youngster's love-diet and often more of a challenge than any one individual can take. In cases where these events are not handled right, maladjustments or the beginning of character distortions frequently result.

Educational Pay-off. Some youngsters give the appearance of being anything but rejected. Their parents shower them with gifts, toys and permissions for unchecked pursuit of pleasure which look much more like pampering than anything else. Upon closer inspection, though, we see that the situation is very different under the surface. The "sacrifices" brought by adults for their children, the recklessness with which they give things and licenses are anything but an expression of love. It is a pay-off, good and proper. These youngsters do not get this kind of treatment out of reckless affection but out of a basic wish of the adult to be rid of them, or to substitute gifts and licenses for personal company and affectionate closeness. Consequently the children invariably act the same way: they cling to those "substitute affections" and get the best or worst out of them, but they also know very well what is behind them. They react to the real meaning of these gestures by showing resentment, hatred, moral isolationism, stubbornness and hostility which really re-

jected youngsters show. We cannot feed youngsters with pay-off substitutes. They have to have real affection or something goes wrong.

The Means-to-an-End. There is a very thrilling story in the Bible which many people misinterpret. God asked Abraham to sacrifice Isaac as a symbolic expression of his loyalty toward Him. The story ends well for it was a test only, and God interfered before it became tragic. The moral involved is that children are not meant to be just "means" to an end, including the highest ideal of all. They are meant to be ends in themselves and to lead their own lives.

This incident is, unfortunately, not limited to the Bible story. It happens before our eyes in thousands of cases every day and the ending is the wrong one in each case. Parents as well as other adults who deal with children professionally very often use them to demonstrate, prove, disprove, declare, deny, or correct things in their own lives. The best known and most drastic examples are these:

The parent who insists upon academic success for his child, no matter what academic success means in the child's terms. Thus they may expose him to pressures unbearable to him, to failures which crush his stamina, to life in "good schools" into which he doesn't fit, to vocational ambitions and careers which eventually end in misfortune and despair.

If the child is younger and "academic" ambitions are not yet a concern of pride and prejudice, then it may be some other acrobatic which takes the place of this one. Their child must be smarter, better in reading, arithmetic or manners than the neighbor's child. He has to perform in areas which are none of his developmental business at the time. He has to be dressed to suit the social ambition of the family rather than the needs of his age.

In short there are millions of ways in which we *use our children for our own purposes*. No matter how beautiful and good these purposes may be, the use of our children for their attainment is still a bad mistake. Children who have to serve such purposes for adults, instead of leading their own lives invariably turn out neurotic or delinquent or both. They may live up to parental expectations, but their personality gets crushed in the process. Or they begin to revolt against the wrong diet to which they are exposed and, in the pursuit of this revolt, become the easy prey of delinquent demagoguery or defeatist surrender.

It would be wrong to say that these parents or teachers do not love their children. They do love them, a lot. But their love is comparable to the love toward a shiny car, a beautiful rose garden, a well-groomed poodle or a racehorse. It is a deeply egotistic love and not one which fertilizes human growth.

The Heirs of Ostracism. We know that delinquency finds a prosperous soil among certain people who are not accepted by "society," who are not accepted by the people in the community who count, and who are not given the same break as those on the other side of the tracks or around the corner. They are also very often exposed to frustration and neglect or to insecurity which makes it impossible for them to use money properly when they get it or to take advantage of the opportunities offered them. Many of them had little in their own childhood and knowingly or not often make their children miserable by their resentment. Having children is a load rather than a source of happiness to them. No wonder many of these children show the effects of a lack of love or of having had the wrong kind.

However, this does not account for all cases. Every once in a while I meet a de-

linquent with a bitter tough-guy philosophy who was not brought up under such conditions. His parents did love him, did treat him wisely, and yet he turned the wrong way at some point in his life, usually during early adolescence. In these cases we invariably find that these children identify themselves with their parents. When they grow older they discover the place in life to which their parents are doomed —a place where hatred is bestowed by one part of society upon the other.

These children, then, may direct their attention not to the love they receive from home but to the hatred and contempt which they and their parents receive from above or outside. They may develop the same antisocial spite philosophy toward accepted values and standards which otherwise is developed only by children who are handled wrongly by their own families. These children express in their individuality the destiny of their whole group. Thus, living in the social place where a whole group is exposed to the treatment which we would consider wrong if it happened from person to person may have just as bad effects as individual rejection, cruelty and unwise handling.

Our schoolrooms and agencies are often powerless against this problem even if they notice it. Often, however, they fail to be sensitive to what is going on. Too often do I meet children who are accepted personally by their teachers and leaders of an entirely different socio-economic class, provided they *submit* to the demands in manners and behavior set by the adult. These children are really exposed to a serious conflict for if they identify themselves with the mores and behavior of the people whom they love and with whom they live they become "dirty little ragamuffins" in the eyes of their educators. If they become "nice" children in middle class terms, they are bound to feel like traitors to their own

environment. They will be ostracized by their own folk as sissies or social climbers and will eventually lose out in the daily street fight for survival.

This conflict in the "special adjustment" which many of these children are exposed to is more than they can take. No wonder that many of them would rather reject adjustment itself than pay the price demanded for it. They develop the psychology of the rejected outcast even where the adult wanted to be nice to them individually. A better planning in group psychological hygiene for classrooms as well as for settlements and recreation centers or youth movements would do a lot toward delinquency prevention on this level. Too many classrooms and social agencies are run so that their climate fits the taste of the board that supports them rather than that of the client for whose benefit they have been established.

Stupidity, Pure and Complex. The peculiar thing about love is that it makes some of us sharp-witted, some of us blind. Love is always fun, no matter which of the two effects it has, but it is bad for the ones we love if it has the second typical effect. If love makes us stupid in our thinking about the child, it may wreck him as effectively as if we had hated him. All of us are sometimes capable of this stupidity in minor degrees but with no less ill effect upon the child. For example, the parent who still punishes his child the way he did fourteen years ago, not realizing that he has grown up in the meantime and that the same type of punishment has the opposite effect now from what it had then. Or the teacher who increases punitive pressures on children who in the beginning were made into delinquents by that very same technique. Or the thoughtlessness with which parents will demand advice about very deep-seated educational issues at the snap of their fingers without even

allowing us to make a study of the child and his problem. If we watch what "nice" and "smart" people who love children do to them then we won't be so surprised at what those do who are neither "nice" nor "smart."

If we don't love children enough to think straight before we act, then our love is not sufficient educationally, no matter how glaringly sentimental it may be. Clear thinking along these lines is demanded: How do I punish, reward, praise, blame, criticize, flatter, promise, threaten, give, frustrate, allow, forbid? Is the way I perform these functions in line with the type and developmental age of my child? Is it even planned really to change my child or do I just repeat advice from others, cherished traditions of my own childhood, and pleasurable functions no matter how well they fit? What effect do all my educational acts have on the child in terms of subsurface and long-range growth rather than in terms of momentary symptoms?

Too frequent are the cases where an adult browbeats a child into proud submission and is surprised to find the child's moral spine broken three years hence. Too often do we find parents who indulge in expressions of "love" without noticing that their children are developing negative traits which will show badly five years later. Too often do we find adults who have no imagination as to what their behavior means in terms of the young one who is exposed to it, what it means in terms of the life into which he is growing.

The fact that we love a child is used as an alibi for all the stupid things we do to him in the pursuit of our educational task. Love does counterbalance some mistakes but it does not wipe out the effect of all of them. Only the type of love that can be amalgamated with critical thinking and vivid imagination is educationally productive. The type of love that freely

associates itself with stupidity and blindness is no good. The amount of intelligence we have may be a factor beyond our individual reach. The amount of stupidity we afford in our actions, however, is dependent on the degree to which we really love the people toward whom we act. If we act more stupidly toward a child than we really need to, this means we do not love him the right way.

The Lack of "Reflected Love." The sun does not heat the air it goes through. It does something to the surfaces of compact nature which it hits and through them the air warms and makes us comfortable. Thus, in order to live we need reflected light as well as direct light.

In the area of the emotions we have failed to recognize this interesting fact, yet the simile holds to some extent. Many people condense all their gestures of affection into the way they talk and act toward children when they are with them. They do not realize how much the type of world to which a child is exposed is part of the total effect. Thus, for instance, I find few parents hesitate to send their well-loved children to an ice-cold school with unaffectionate and poorly paid personnel. I find other highly loving parents entirely disinterested whether the surroundings in which the child spends most of his day are punitive and stupid or acceptant, planful and wise. Especially, when disappointed in a child because of growth problems, I find most parents ready to expose him to a rejective and punitive climate just when he needs affection and help.

Our love must not be measured by the things we say and do only when with the child. The child will evaluate our love on a wider scope—in the things we give him, the other people we expose him to, the schedule we make for his life, the tasks

and hurdles which we make him tackle, the equipment we plan for him or the degree to which we send him out unprepared. Our whole environment is either soaked in or empty of affection, one way or another.

Very many children of rich parents are definitely affection-starved for this very reason. These parents love their children while they see them but they rarely see them. In the meantime they expose their children to just any type of adult, school or play equipment that looks impressive from the outside, no matter what its emotional reflection-index may be.

The most glaring example of this type of mistake, however, is not found in homes and families; it is found in institutions and schools. Especially for the problem child or delinquent, we either plan for an environment which is so soaked in sentimental affection as to become unrealistic or for one which is so empty in its emotional content that the children in it are bound to choke to death. The idea that delinquent character traits can be defrosted by putting them in an ice box is worse than grotesque, in spite of the fact that it is still a universal practice.

Only a small segment from the field of thought which goes into real and thorough planning for delinquency prevention has been presented. Therefore I should like to end with a double warning to the reader: First, not under all circumstances do the mistakes in love distribution produce delinquent traits. Under certain circumstances the mistakes described above produce neurosis. Second, it is not only the mistakes in love distribution which produce delinquent traits. There are many other ways in which to make a delinquent. Just which happens when is too long a story to include here.

When Teachers Fall In Love

What are some of the problems that arise when teachers fall in love? To what extent are the trends of the times contributing solutions to these problems? And in what ways? Dr. MacLeod, physician to the students at Wheelock College, Boston, presents her point of view and concludes with the statement that whether the teacher marries or not "the most important decision for her to make is that she will continue to be a normal, well-adjusted person capable of finding satisfaction and happiness in a world of reality."

THREE ARE MANY PROBLEMS that arise when teachers fall in love. Not for long can life be one sweet song.

For the man teacher the problem is mainly an economic one. If his salary is large enough to enable him to maintain a home at the standard to which he has become accustomed and which his position necessitates, marriage is possible. If his salary is not large enough for him to maintain such a home and if the woman with whom he falls in love has no profession at which she can continue working after marriage, their marriage must be postponed until his salary is increased. Such postponement often results in emotional disturbances which in turn interfere with his work and prevent his earning a larger salary.

If he is in love with a teacher and his salary is inadequate the problems to be discussed in relation to women continuing teaching after marriage will concern him. If he is in love with a teacher and his salary is adequate these problems will still concern him because the question of his willingness for her to continue teaching after marriage, if she desires, is important if their marriage is to succeed on a partnership basis.

For many women teachers who fall in love the problem is not difficult to solve. The teacher wants to marry and to have children. She has enjoyed teaching but is ready to give it up completely and to concentrate on homemaking.

For the woman teacher who falls in love and does not wish to give up her work the problem is that of any professional woman, namely, whether or not homemaking and her chosen profession are compatible. If the situation is one in which the married woman cannot teach she must make her choice. If she chooses marriage she should enter into it wholeheartedly with no longing backward glances to the independent past whenever difficulties arise. It might be well for her to keep in contact with her profession through university extension courses, reading and tutoring, so that if the situation does change she can return to teaching.

If the situation is one in which she can continue teaching after marriage she has then only to plan her homemaking and her teaching so that there will be a minimum of conflict. This can be done by the well-adjusted, emotionally adult person, provided that her husband is an equally well-adjusted, emotionally adult person who understands her needs and shares her interests.

Having satisfactorily adjusted her program of teaching and homemaking, the question of parenthood arises. It is normal for women to desire children. Teachers, because of their knowledge of child development, child psychology and the principles of health and hygiene, plus their practical experience in the application of that knowledge have a good foundation for making good mothers. If the teacher

faces this problem with the same degree of intelligence that she applies to other problems, she can plan for parenthood, arrange her schedule, and do a good job as a parent and as a teacher.

It might be well while the children are young for the teacher to work on a part-time basis, unless the situation is one that provides for leave of absence. By so doing she keeps abreast of her profession while maintaining intimate contact with a growing family. As the children reach school age the mother can return to full-time teaching. She must use judgment in the selection of the person who is in charge of the home during her absence so that the children may have the guidance and security that is their right at all times.

The disadvantage of combining parenthood and teaching is that during the school year her life is so full that she must forego many of the leisure pleasures that the woman with only one job can enjoy. However, the summer vacation compensates for this loss and gives her time to be as domestic as she desires. Freed from all external pressure it also gives her time to relax and store up energy for the full program ahead.

The advantages of combining parenthood and teaching are that the teaching experience refreshes and stimulates her, the home experience enriches her, and the children are learning independence. As the children grow older and are away from the home the mother still has her own interests and is in a happier, healthier state of mind than if she had concentrated all her energies on the family. What is so pitiable as the middle-aged woman who has been completely engrossed in her family to the exclusion of other interests, professional or non-professional, suddenly bewildered by the void caused in her life when her children leave home for an independent existence?

Will Discrimination Against Married Women Teachers Continue?

Until recently the possibility of a teacher continuing her profession after marriage was not universal. In many communities the teacher in love had to choose between marriage and teaching. Now due to war conditions the restrictions are being removed temporarily and married women are permitted to teach. Is this merely a wartime measure? Will these communities return to their former status of discrimination against married women when the war ends and no emergency exists?

One wonders if all the responsibility for discrimination against married women in the teaching profession prevalent in the past can be placed upon the communities. Is it not true that teachers secure in their profession wishing to avoid overcrowding in an already crowded field have adopted a negative attitude toward the situation? If teachers wanted the situation changed, could they not have taken some action? Those who wished to marry left the profession. Those who did not wish to marry continued teaching. Thus the number of teachers leaving the profession each year fairly well balanced the number of new teachers.

But now with so many new fields of industry opening to women, there has been a decrease in the number of available teachers. There will also be a decrease in the number of young women choosing teaching as a profession. To be sure those who do will be motivated by an earnest desire to teach. The minority group which in the past chose teaching merely to fill the interval between school years and marriage will find a vocation better suited to their needs.

Because of the possible shortage of available teachers after the war we may face the unusual situation of the teacher being

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asked to continue teaching after marriage. It is well to prepare for such an eventuality, especially when one considers the changes that have occurred in many homes in the past few months. With mothers and fathers absorbed into industry the school through child center activities is endeavoring to substitute for the home by providing for all areas of need. While meeting the child's physical needs it provides security, guidance and an opportunity for social, emotional, moral and intellectual development. Will there be a shift in our economic pattern after the war caused by women preferring to work outside the home? If so and the school continues to provide what the home will lack, then the married teacher who is also a parent should, through her experience in home making, fill a definite need.

Choosing and Facing the Realities of That Choice

If the situation is one in which the teacher must choose between marriage and her profession, she alone can make the decision. If she is completely adult in all phases of development and if she faces the situation honestly, her decision should be right. She must remember that failure to marry does not cause maladjustment. There are many married women who are maladjusted just as there are maladjusted unmarried women. One has only to observe the increasing number of divorces to realize that. Some women, tired of working or bored with an uninteresting existence, marry as an escape. Then, discovering that marriage is a full-time job at which they must work, to which they must give as well as take, that may at times seem monotonous, they refuse to face reality, become maladjusted, and seek escape through the easiest available means whether movies, reading, clothes or divorce. The emotionally adult woman whether married or un-

married faces her situation intelligently and honestly. She accepts it or changes it. She does not become maladjusted.

For the woman who chooses teaching rather than homemaking and parenthood there must be a well-rounded life outside teaching as well as a source of satisfaction in teaching itself. Often there is too little recognition beyond education circles of the valuable contribution the teacher makes toward the development of the child. Because the greater part of a child's waking hours is spent in the school room the teacher has a great influence upon him. If she exerts this influence wisely the child benefits. Often the child is influenced more constructively by the teacher than by the mother, for motherhood does not automatically endow a woman with knowledge and wisdom in child guidance. Love, an intelligent approach to child development, reading and studying will help.

Parents are becoming increasingly aware of the contribution the teacher can make to the child's development. If the teacher is considered an important asset, if the parents can think of her as a partner in their undertaking, sharing their responsibility, she will receive the credit she deserves. As a result the teacher who chooses to continue such an important task rather than to marry will be more satisfied in her choice, knowing that her contribution is fully appreciated.

Thus when the teacher falls in love the most important decision for her to make is that she will face her problem honestly whatever it may be; that she will be completely adult in her thinking so that regardless of her choice—whether she marries and stops teaching, marries and continues to teach, or chooses teaching rather than marriage—she will continue to be a normal, well-adjusted person capable of finding satisfaction and happiness in a world of reality.

A CHRISTMAS PRAYER

Words & Music by Vesta Lynn.

1. Father in heau'n, we pray to Thee:
2. Bring happy ness To girls and boys.

F.

That "peace on earth" Bring them the best There soon Christ - mas will be, joys.

Let Christmas bells ring o'er all the are sea free.
Make this a world where are free.

P.

Just as they'll ring and sing for To Thee
This is the prayer I sing.

P.

Christmas Tree Angel

By Alice Gibson Heap



The children hiked along like little elves
Carrying their tools in the mysterious dark
That is present before the sun comes up
On a short December day.

Soon they located their chosen cedar tree
Now decorated with a flare of crimson dawn
And a sleepy bird flew up
With the first stroke of the axe.

As soon as the fragrant green tree
Splashed into the tall yellow grass
Tongues sampled the bluish white cedar berries
Which tradition says were used for Indian medicine.

The tree was loaded on the coaster wagon
And eager footsteps hurried to a waiting breakfast.
The children's breath floated
Like fog in the wind.

On the tip-top branch was a dangling brown cocoon.
Mother said it might be a Christmas angel.
It made a strange ornament above the silver rain
And the shining blue stars.

The tree turned round and round
To the tune of "Silent Night, Holy Night"
When John wound up the music box
Hidden inside the silver base.

There was a rush to put on red hoods and capes
And by the light of the lantern fashioned from tin
They sang from the big book of carols
Words to the tunes played by the music box.



Afterwards sheep and camels were arranged
Around the Christ Child's crib
With Mary and Joseph and the angels
Looking down at the sleeping Jesus.

Mother read from the Bible
The cocoon gleamed in the firelight
The Baby Jesus smiled in His crib
And the cows lay close in the hay.



Months later the brown cocoon of the
Christmas tree
Which had been kept in a corner of the room
Quivered, and there came forth a wonderful
green moth.

The children marveled at its drying wings
beating against the window curtains.
The stillness was like that of the forest
As expectant eyes watched the Christmas
tree angel

Spread its wings and fly into the deepening shadows
Of the first dark that is known as twilight.



Christmas -- 1943

A Christmas story to read or tell to the sixes and above. Miss Rains, author of "Lazy Liza Lizard," is a kindergarten teacher in the public schools of Cincinnati, Ohio, who likes to write poems and stories for children. One of her stories is contained in a recent bulletin, "Stories Children Like," mimeographed for distribution by the Association for Childhood Education.

IT WAS A WHITE HOUSE with green shutters. Beside the door on a shining brass plate was the name, Dr. Morrison. That was Johnny's father, who was now a soldier in Africa. Johnny banged in at the gate and saw the gay Christmas wreath hanging in the middle of the front door. He tucked his sled under the hedge, kicked the snow off his boots and twisted the doorknob as he shouted, "Merry Christmas, Mom! Merry Christmas! Where are you?"

The hall was dark and there was no answer. Johnny tore excitedly back to the kitchen. "Mom, where are you?" he cried.

The kitchen was dark and the dining room, too, though the smell of good cooking caused Johnny to wrinkle his nose.

Up the wide stairway into the upstairs sitting room rushed Johnny. The door opened on a cheery room with a sparkling fire which danced in lively flames under the tall white mantel. A small Christmas tree stood on a round table near the window. On a couch drawn up to the fireplace, under a gay afghan, lay Johnny's mother. She welcomed Johnny with a smile and outstretched arms.

"Why Mom, what's the matter? You're not sick, are you? Why, where's supper? I'm hungry as bears! Is anything the matter?"

"Well, not much, Johnny, old fellow. You'll have your supper. You see, I slipped off a packing box at the Red Cross Center this afternoon and sprained my back. You know Daddy always said I was no climber. The doctor said I must stay quiet for a few days and not lift things. Then I'll be all right."

"Oh, Mom! And it's Christmas!" Johnny groaned as he sank down on the little stool beside the couch.

Mrs. Morrison smoothed back his hair. "I know, son," she said. "It's too bad, isn't it? But we'll just have to make the best of it. Mrs. Crumpet came in and got supper for us and yours is waiting for you in the oven. Mrs. Crumpet offered to get our Christmas dinner tomorrow. It's awfully good of her as she has lots of work to do at home. But she's so fond of your daddy she wants to make things easy for us."

"But gee! Mom! This is bad! And just listen to Christmas Pie! She's beginning to yell. What are we going to do about her?"

"Yes, I know, dear," Mrs. Morrison answered. "Go in and turn her over. Perhaps that will stop her for a while."

Johnny went through his mother's room into Christmas Pie's little room and returned. He stood twisting the doorknob. "She's still yelling," he said.

Mrs. Morrison answered, "Mrs. Crumpet fixed her bottle so when you go down for your supper you can warm it up. You know how. Mrs. Crumpet had to go home to get her husband's supper but she'll come over later and fix Christmas Pie up for the night."

"She's yelling worse than ever. I'll go take another look."

In a moment Johnny came back to the door. "She's yelling worse and getting red and she's all twisted up and looks awful."

Mrs. Morrison sighed. "Dear, dear," she said.

Johnny twisted the doorknob. "Do I have to fix her up? You know she won't stop."

"No, dear, you don't have to, but it would be nice if you could. Then she would take her bottle and go to sleep."

"But that's girls' work, isn't it?"

"Well, no. Your father didn't think so when you were a baby and I stayed overnight to take care of grandmother's sprained ankle."

"But I might drop her or something."

"You didn't drop your radio when you were working on it. And I never knew you to drop your model planes you make so skillfully."

"But Christmas Pie's so slippery and upside-down like. Listen to her now! She's an awful nuisance, isn't she?"

"Yes. I thought the same about you when you were a baby."

Johnny answered his mother's twinkling eyes with a grin.

Mrs. Morrison said, "Run down and heat the water for the bottle. How would you like to put your supper on a tray and eat it up here? By that time you'll know what you want to do about Christmas Pie."

"No, I'll go and fix her up first."

"All right, if you want to. Move the books away. Put the blanket on the table and lay her where she can't roll off. Her things are all laid out so you won't have to leave her. Sorry I can't help you."

"Aw, that's all right, Mom." Johnny disappeared.

It was a good twenty minutes later when Johnny struggled in with a tray.

"Why, what a good looking supper you have there," Mrs. Morrison said. "I almost

wish I had not eaten mine, but Mrs. Crumpet could wash my dishes and I didn't want you to have so many. And there's something else I must tell you. The people at the Exchange got the labels mixed and sold our plum pudding. I knew how you'd feel about it and did everything I could but they didn't have another and they're so short of help I didn't like to make a fuss about it."

"No pudding! NO PLUM PUDDING! This Christmas gets worse every minute. With Dad gone and you sick, or laid up, I mean. It just won't be Christmas at all this year."

"Yes," Mrs. Morrison replied. "I guess that's the way it is all over the world."

Soberly, Johnny looked into the fire. Nothing could be heard in the room but the dropping of the ashes through the grate, the ticking of the jolly-faced clock on the mantel, and the patterning of snow against the windowpane.

Presently Mrs. Morrison said, "You must have fixed Christmas Pie up pretty well for she's taking her bottle. When you've finished your supper how would you like to get the box of Christmas things to trim the little tree? It's just about the size of the one we had last year and you and Daddy trimmed that one together."

"All right, but gee! I wish Dad was here!"

"Yes, I do, too," his mother answered. Johnny sat still and they both looked quietly into the fire and watched the flames lick their way up the chimney.

Suddenly Mrs. Morrison smiled and said, "Good sledding tomorrow if this keeps up. Just look out and see! Suppose you light the lamp behind the little tree and people passing by can see it with us."

Johnny lit the lamp, then went into the hall. He soon returned with a red cardboard box. He put it on the table, untied the string and took off the lid.

"Look, Mom," he cried excitedly, "Here's the gold star Daddy wrapped up last year in blue tissue paper so it wouldn't get tarnished. It looks fine. I'll tie it right on the top of the tree. There! Look at that!"

Mrs. Morrison watched Johnny trim the little tree. Soon he took the German creche from the box, started to unwrap it, then replaced it in the box. "I'm not going to use that this year," he said.

"Won't use it? Why not?"

"Why, it's made in Germany and we're fighting Germany."

"Well, I don't know," his mother replied. "We still have the phonograph records of beautiful German music and you didn't throw away your lovely carved toys Daddy brought you from Germany. Why shouldn't you use the German creche? Doesn't it represent the love and goodwill which Daddy and all our Allies are fighting for?"

Slowly and thoughtfully Johnny unwrapped the creche and placed it beneath the little tree.

"Doorbell! Must be Mrs. Crumpet." Johnny ran down the stairs.

A draft of cold air came up the stairway. Mrs. Morrison drew the afghan about her shoulders.

"Mom," cried Johnny, "we've got a present. I'm bringing it up. It's a bundkuchin for your breakfast. Mrs. Bun, the baker, brought it herself."

Johnny arrived breathlessly in the doorway. "See," he cried, "it's on this tray on a lace paper doily all covered with cellophane, but you can see through. It's covered with sugar and hot from the oven. Oh, gee, don't you wish it was breakfast now?"

Johnny stopped for breath and went on, "Mrs. Bun said she was sorry you'd hurt yourself and I asked her to come in but she had to hurry back on account of the

bakery, you see, and it being Christmas Eve and all."

He set the cake on the table near the creche and asked thoughtfully, "Wasn't Mrs. Bun born in Germany?"

"Yes, in Nurnburg. There's the bell again, dear," interrupted Mrs. Morrison. "Run quickly; it's cold. Don't keep anyone standing."

Johnny reappeared. "It's Mrs. Crumpet. She's coming up."

Into the room bustled a rosy-faced, plump little woman with merry gray eyes. Over her head was a gay red shawl. She carried a basket which she set down carefully in front of Mrs. Morrison. "There, there," she said. "I had it all the time this afternoon you were mourning about the pudding. But I wanted to surprise Johnny, knowing how disappointed he'd be about there being no plum pudding. Three weeks ago when I boiled my own I dropped in an extra. And here it is."

Out of the basket, from under the white cloth, Mrs. Crumpet lifted proudly the roundest, gayest, plummiest pudding, wearing its sprig of holly like a feather in a hat.

"Oh, thank you, Mrs. Crumpet! Thank you!" said Mrs. Morrison and Johnny together.

"Won't you sit down?" Mrs. Morrison asked.

Mrs. Crumpet shook the melting snow from her shawl. "Thank you. I haven't time," she said. "But don't tell me you got up and fixed Christmas Pie after the doctor telling you not to stir from that couch."

Mrs. Morrison explained.

"Well, well, Johnny, I'm proud of you," beamed Mrs. Crumpet. "Now I'll be able to get home early and get a few things done before Crumpet gets home. I'll just take a look at Christmas Pie as I go along. Goodnight."

"Good night, Mrs. Crumpet. Thank you so much for the pudding and for everything you've done to help us. Merry Christmas to you. Now, Johnny, we must get to bed or Santa Claus won't come to Christmas Pie. Help me get up on Daddy's cane and I'll see if I can walk over to my room. When you get into your pajamas you can come over and put out my light and tuck me in just like I do for you sometimes."

Presently Johnny padded over in his white pajamas to his mother's room. The telephone bell rang loudly. Johnny answered. Mrs. Morrison heard him say, "I'll go right down and get it."

"Mom, oh Mom!" Johnny was jumping up and down. "What do you think? There's a big package on our front porch from Daddy. Mr. Hawkins, the hardware man, brought it and said Daddy ordered it and be sure to get the letter from Daddy tied on the top." Johnny was gone.

When Johnny got back Mrs. Morrison was sitting up in bed. She had two bright pink spots of happiness in her cheeks. Together they read the letter:

To My Dear Ones at Home, a Merry Christmas.

I am sending to each of you a wee silver gift from Africa but have asked Mr. Hawkins to deliver my other gifts to you. There is a set of tools for your victory garden, Mother; a box of hammers, saws, screws and nails for you, Johnny, and a woolly lamb for Christmas Pie.

Johnny, I am not sending you the gun you asked for. When you are old enough I'll buy you a good rifle and teach you to use it, but a toy gun is of no use and we soldiers need the metal—every bit of it—to win this war. Make good use of your tools. Uncle Ned will help you put up the shelf in the kitchen for your mother's spices. I didn't have time before I left. A stool for Christmas Pie, when she gets old enough to use it, would be fine.

I intended tightening up the screws in the locks all over the house before I left. Do you think you can do this, Johnny? Even old screws are precious now and we mustn't let any get lost or rusty. I love our old house better than a new one and we don't want it to wear out. For all the things you save and take care of at home, that many more things can be sent to those in other countries who need it so woefully.

Remember, Johnny, that in every country all over the world, whether we are at war with it or not, there are good people always, as well as bad. We will all of us together fight against the bad things everywhere and we'll weed them out just as you and Mother will get rid of the weeds in her Victory garden.

And so, my hearties—Johnny, Mother and Christmas Pie—let us help to bring about for another year of peace and goodwill to men throughout the world. Love, Daddy.

"Listen, Mother, the carolers! They're singing 'God Bless Us All, Both Great and Small.'"

"So they are, dear. Run and jump into your bed and we'll listen."

"Mom," Johnny had stopped in the doorway, "not such a bad Christmas after all!" he grinned.



Surprise!

By EUNICE BOMBACHER AND BERTHA BELT

My overall leg is a long, dark tunnel
Chug, chug goes a train
With a big black funnel.
I push it through
And out comes my shoe.



Courtesy National College of Education, Evanston, Illinois

Should Children Make Christmas Gifts?

By DOROTHY E. WILLY

"The ability to reach beyond self and into another's feelings takes considerable experience and intelligence," says Miss Willy, instructor in kindergarten-primary education, Chicago Teachers College. She points out the importance of early experience in making gifts for others as fundamental to the development of the ability to "reach beyond self." Yes, children should make Christmas gifts, but there are some important "whys," "whats" and "whens" to be considered, too.

EVERY YEAR, about the Monday following the Thanksgiving recess, comes the flurried question from one primary teacher to another, "Are you going to have

your children make Christmas gifts this year? And if so—WHAT? Then too often follows the grand rush of paper, paint, wood, cloth and ribbon with its accompaniment of physical disorder, frayed nerves, excited children, and a hectic eleventh-hour rush.

Shall we make Christmas gifts this year? Do they best express the spirit of Christmas? In a world at war should we encourage children to put their interests and endeavors into material trinkets for gifts? Are the values which may be gained worth the effort?

Let us consider for a moment the state of affairs today. We are living in a world saturated with a mingling of heartache, greed, hate, kindness, sympathy. We are all desperately striving for a peace, though that peace is founded on different ideals for different people. We in the United States envision a peace based on democracy. Statesmen differ as to what we really mean by "democracy," but agree that in its simplest terms true democracy is only achieved when there is unselfish thoughtfulness by everyone for the well being of every other one.

Such an attitude has its roots in early life. By the time a child is three years old he begins to realize that other people have feelings. A nursery school child knows when mother is happy, and also that he can be the cause of her happiness. A Christmas gift he makes as a token of love may help to establish this habit of unselfish thoughtfulness. We believe that if little children are given many opportunities for thinking through what makes other people happy, and if this spirit of thinking for others' welfare is fostered wisely through experiences that create mutual joy and satisfaction, we shall have done much to establish kindly, deep-seated democratic living.

Such a spirit develops slowly and only under guidance. The first reply Johnny may make as to what he would like to give mother for Christmas is "a train"; and Mary says "a dolly." The ability to reach beyond self and into another's feelings takes considerable experience and intelligence. The best way to make children selfish is to try at too early an age to make them unselfish. There must be, in the early years, a feeling of security for self paralleling a thoughtfulness for others.

You may question, "But is it not the child rather than the recipient of the gift who is made happy? Is it not developing

a desire for recognition and self-aggrandizement?"

We believe it is not possible for a child to present a gift in the real spirit of giving without also receiving. He has, perhaps, a sense of power in creating something which will affect the one he chooses to honor; perhaps he has a joyous pride in a product of his own construction. Well can we remember the first-grader who had the misfortune to break a clay ash tray he had made for his father, the copious tears that were the result, and the diligence with which he worked for the next two days in constructing a duplicate! The child giver cannot be unconscious of self but as he plans, constructs, wraps and delivers a gift he experiences a series of impressions that are invaluable in developing wholesome character.

Christmas, from the Christian belief, brings the message of love and giving, as we may quote from the Bible, "God so loved the world that He gave His only begotten Son." While other beliefs carry at special times the message of a gift as a token of love, the world at large uses Christmas as its special time for giving. There have been many times when the spirit of Christmas among adults has been sacrificed on the altars of pride, compulsion and rivalry, but still the power of a simple gift bearing true love remains potent, and the heart expands under a token of real affection, given or received. That the world today needs Christmas and an opportunity to express love through giving is demonstrated by the long lines at postal stations waiting to mail concrete demonstrations of affection to those in the armed forces. Little children have just as great a need for Christmas giving appropriate to their level of maturity.

Some will question, "Should a gift always be of concrete material? May not a child promise his mother that as a Christ-

mas gift he will put away his playthings promptly every night?" We should answer that with a little child the thing which is tangible to his senses has more meaning for him than intangibles, and that that which he has created has part of his very soul in it. Mother might greatly appreciate the cooperation in cleaning up and good habits might be established, but giving is much greater than that. It is going beyond the fifty percent line of cooperation, and implies handing over a precious treasure to another. Also a little child's promises may be made in good faith, but they are difficult to keep, and a broken promise is a poor gift. The creative element that enters into gift-making, the imagination, the ingenuity and skill that develop under tactful guidance—all these are valuable by-products of gift-making.

To encourage children to think understandingly of others and to express their love sincerely, we need to realize that they must choose those for whom they wish to make gifts and what they desire to make. What crimes have been committed in the name of Christmas gifts when children en masse have made blotters for fathers who probably never used a pen, and calendars for mothers who never consulted them!

There are many things which children can create that people really need, whether it be man, woman, boy or girl for whom they choose to show their affection. One tiny girl in kindergarten insisted she wanted to make a handkerchief for her mother. The teacher, believing a satisfactory result at her meager years would be impossible, tried to persuade her to make a wash cloth instead, which clumsy fingers might have managed. But, no, only a handkerchief did mother need! A square of lawn run around the edge with silko was the

result and the stitches on the first side were much less gigantic and crooked than those on the last. Fortunately this mother understood the heart and mind of a child, and used the handkerchief where the child could see it. Real usefulness reinforced this child's morale and helped establish the thing we call security.

As little fingers are clumsy and work slowly, and as there are many fingers for each teacher to guide, there must be a sufficiently long time allowed for unhurried work and a variety of materials to meet individual needs. There is a joyous thrill that fills each child's heart when he is creating something for someone he loves, and haste mars that joy. The teacher needs to provide plenty of time and suggestive materials and to use her own fertile imagination in meeting unusual requirements.

Perhaps one of the blessings of the war is that it has opened our eyes to many heretofore undreamed-of possibilities in materials. The whole enterprise needs to be met by the teacher as a challenging, creative opportunity both for herself and the children. If she can practice a "hands-off" policy and neglect the demands of her own pride for beautiful and perfect gifts, truly will the result be a gift from the child and not from the teacher! Parents recognize the craft of an adult and prefer the crude but honest article of the child's own efforts.

So let us at Christmas help contribute to the development of the peaceful world we envision through cultivating in the children the ability to lose themselves in thoughtfulness of others, through arousing in them a keen imagination and harnessing it to creative expression, and through helping them to experience the soul-satisfying joy that comes with giving in the true spirit of Christmas.

Journey to England

Here are excerpts from the diary of Mr. Redefer, who spent five weeks in England as a consultant to the Overseas Division of the Office of War Information and as a guest of the Ministry of Information of the British Government. Mr. Redefer is a major in the Army of the United States, attached to AMG.

April 15: I am notified that I sail on Saturday. The stories of the battle of the Atlantic make me uneasy and I wonder why I consented to go to England. The weather is cold and rainy. The ocean will be bleak and dark.

April 20: We have been under way three days—three days and nights in a life belt that becomes rather uncomfortable toward morning. The captain requested this precaution because, as he said, "If we are hit, you will have two minutes to get off this ship." So far, we have had only one submarine alarm. The ten male passengers have been organized into two groups to man anti-aircraft guns. We stand four hours watch each day on alternating shifts from dawn to dusk.

Nowhere is there any warmth. All doors, including the door to the bathroom, must be kept open and the cold foggy air chills the tepid radiators and creeps inside your overcoat. To bed, wondering what the night or perhaps tomorrow may bring.

May 2: We approach port. Barrage balloons are everywhere, twisting lazily in a light afternoon breeze. We can see from our ship some effects of the bombing of this port—a fire-gutted tower is silhouetted against the sky like a scarecrow. Demolished buildings leave large gaps in the skyline. We hear anti-aircraft fire—practice, we hope! We are near the front line.

May 7; I spent the day visiting the schools in a semi-suburban section of London. There are the usual signs of participation in various war activities—scrap salvage drives and war bond sales—and there are the Victory gardens planted where football, soccer and cricket matches were once held. The curriculum, with a few minor changes, still reflects the English viewpoint. The three R's predominate, and those who continue their academic studies beyond the age of fourteen still follow the classical university preparatory program. Eighty-five per cent of English youth leave school at fourteen to go to work. One class under an unusually alert teacher was studying the United States. They were full of questions and they needed reference materials which seemed very difficult to obtain. The program in the lower grades showed many signs of progressive education, but these disappeared as soon as one visited the higher grades.

I was much impressed by a low-cost housing project and the excellent nursery school that adjoined it. It is more than a nursery school—prenatal care is given free of charge, as well as medical and dental care. Two hundred youngsters who formerly lived in the slums of London are now educated in ideal surroundings and their program compares favorably with that of the better nursery schools in the U.S.A. This nursery education is helping to produce a sound young Britain.

The director of education of the borough tells me that no recent changes in his school system have been half as important as this nursery school program. The board of education has been convinced

and is now planning to extend these facilities to all the young children in the borough as soon as conditions permit. The director also informed me that one indirect result of the war has been the enthusiastic acceptance of nursery schools throughout all England and that in the post-war period these schools are bound to become part of the public services of the community.

May 10: I have just spent the late afternoon and evening visiting the various cadet corps of _____. These pre-service corps—Army, Navy and Air Cadets, together with the Girls' Training Service and Junior Auxiliary Women's Air Force—were set up for the young people who will soon face induction into the armed services.

From what I saw and learned from authorities, these pre-service corps are doing a real job and are meeting with a greater response from the young people than are similar divisions of our own Victory Corps Program. Is it because their instructors are not school teachers? Is it the uniforms? Perhaps. Maybe young people want more than an arm band or a homemade hat—if you are going to prepare for war, you don't want to play at it. These English youngsters are the salt of the earth—like all young people everywhere when proper leadership is provided.

May 15: Last evening I went to East Croydon where I spoke to two hundred firemen about the United States. Previously, they had had six lectures on the U.S.S.R.—I was the first to deal with America. The men and women of the fire-fighting forces perform other national services whenever they are not out actually fighting fires. They showed me the shops where they file castings and make bomb racks for a nearby armament plant. They took me through their Victory garden, the rabbit and chicken farms where they are raising food for the nation. They also

wanted to become better informed about the world, so under the inspiration and direction of the English poet, Stephen Spender, they have organized weekly discussions throughout England on topics and problems selected by the firemen themselves. The Beveridge Plan, Russia, China, Fascism, education—they want to know more about these things and are learning to discuss them intelligently.

I was told that similar discussion groups were being organized among the various police forces throughout England. I could not help but think what an advance would be made in America if firehouses and police stations had educational as well as protective functions.

May 17: In the Midlands I visited continuation schools established by industries for their young workers, fourteen and fifteen years old. One day a week they are released from work to attend classes in these schools that are maintained by industry. Even the best of these schools did not impress me favorably—the curriculum has little relation to the needs and lives of the young workers. It varies from teaching whatever an industry wants its young people to know to a diluted academic program of history, English and the usual high school subjects. Some industrialists want this to be the general pattern if compulsory education is extended to include fifteen- and sixteen-year-olds. Many foresee a form of paternalism and control that would be very dangerous. Personally, I don't like even the best of these schools, for they are not controlled by public policy.

May 23: At 6:30 A. M. on this Sunday I left the comforts of my sleeper compartment and in the light of a drizzling rain I walked down the platform of the railroad station at Manchester. I was met by one of the volunteer women workers who drove me to the village square in Altrincham. Outside the inn young people were begin-

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ning to assemble. They came in twos and threes on their bicycles, carrying hoes strapped to the handlebars. They were dressed for work. Some wore shorts, some overalls; others wore just old clothes that would not be damaged by mud and dirt.

Their leader, a former farmer and now a bank clerk, called to them as they approached. In groups of three, five or eight, they were directed to farms where there was need of labor. Off they cycled to their chores—these English youth who after having spent all week in factory or shop now gave up their "Sunday off" to help in the effort to raise more food.

After all groups had been sent out, we followed them from one farm to another. We saw them cutting rhubarb on one farm, thinning turnips on another, or weeding a field of potatoes. At one farm the young people shared with me their lunch of cheese sandwiches washed down with fresh milk or tea that was furnished by the farmer. I talked with the farmers who were assisted by this Volunteer Land Club and they told me what a service these youngsters were performing and how they could not get along without their help.

I stopped to talk to two husky young men who were just finishing weeding a long row. "How do you like this work?" I asked. "Fine," they said. "You see it gets us out in the country on a Sunday. In a few months we will be in the Army and so we are doing our part now. When the war is over we want to go to Canada and become farmers there."

"What do you do with the wages you get for this work?" I asked. "We are donating it to various war charities—that is the policy of the Volunteer Land Club," they replied.

Late that afternoon over coffee, the officers of this club told me how they had started it and reported that similar clubs were springing up all over England. I

asked which farm chores were most popular. They smiled as they told me that during the haying season the number of volunteers each Sunday exceeded the needs of this particular region. "You see," one of them said, "some people have romantic notions about haying—hay rides in the moonlight and such—but as their muscles tire after pitching hay for an hour, they soon revise their ideas of making hay while the sun shines!"

May 29: I am glad that the Ministry of Information sent me to Scotland. I fell in love with clean, granite cities and the small villages. I liked the Scots, too. They have a high regard for education—more of their children finish secondary school than do English children, but their schools have a strong academic tradition and competitive examinations play a more important role in the educational treadmill. There isn't much in Scotch education that is indigenous or that reflects the people's needs.

I remember the Belgian school located in a small Scottish village that in pre-war days was a tourist center. Now the school of one hundred thirty young people occupies the village inn. I asked the headmaster, "What will be your hardest problem in education when the war is over?" He replied, "Our task will be to denazify our youth who have taken to the philosophy of the Fascists and Nazis. We will have a problem with our adults, too, in whom some of the Nazi ideology will remain deeply imbedded." And then he asked, "Can you Americans, with your greater experimentation in education, tell us what to do to denazify an adult or a youth?"

May 31: I went to the village college at Impington. This is the adult educational center of five neighboring villages. The college is housed in a new, modern building. It is owned and directed by the adult student body. They have their lounges equipped with comfortable chairs and an

adjoining kitchen where one can get a sandwich and a cup of coffee. There are game rooms, club meeting rooms, a library and an auditorium. They have classes in whatever subject or activity interests them—child care, folk dancing, home needle-work, foreign languages, modern farm methods, or wood shop. They pay forty cents for a ten weeks course. But this village college—one of four in Cambridgeshire—is more than a meeting place for classes; it is a meeting place for the people.

Incidentally, the regular school for the children and youth of these villages shares a wing of this building and some of the special rooms. But the building is not a schoolhouse primarily; it is an adult center that also happens to house the school.

June 2: A day visiting rural schools near Ipswich—a very worthwhile day indeed. English rural schools are attractive to look at, for landscape gardening is an important part of their curriculum. Lawns, neatly trimmed hedges, rock gardens and trees are as important as the vegetable gardens that are a part of every rural school in this district. Teachers in these schools must love the land and the cultivation of gardens!

One rural school that serves several villages has solved the transportation problem, not by huge yellow buses but by the traditional English bicycle. Each boy or girl who travels more than a half mile to school rents a bicycle and a raincoat from the school. When the child finishes school, he may buy the bicycle for two dollars.

June 3: My third visit to a British Army camp. Again I saw what England is doing to educate her men in the armed forces with regard to the world of the future. In groups of thirty, men were discussing such topics as "Town Planning," "The Nation's Health," "Women After the War," "The U.S.S.R.," "China," and "The U.S.A." If these efforts are successful, England will have a better educated citizenry when this

war is over than will other nations that are without such a comprehensive program. This new Britain will face its problems with more understanding than was true in the post-war era of World War I. I heard groups of men under excellent leadership discuss religious and racial intolerance. I saw collections of paintings and albums of symphony recordings that are used constantly in the camp. And what were the two most popular topics in these Army discussion groups? The Beveridge Plan and education. Would that our American soldiers were given copies of the report of the National Resources Planning Board to study!

June 5: I have just finished an all-day conference with members of the New Education Fellowship at Morley College. My many impressions after this frank discussion can be summed up briefly. There is something astir in England that goes deep in the souls of the people. They recognize the weaknesses in their present educational system and are determined to correct them in their own way. Compulsory education will be extended both upward and downward to include many more children and youth. Educational services will be expanded. Education will become more democratic along English lines. The people know this to be inevitable, for they are determined that after this war things must be changed.

They admire their war government under Churchill's leadership, but the post-war leadership must be equally courageous and determined to bring about a better way of life for all of England. Otherwise some other government, some other leader will carry on in the post-war world. The signs among the teachers and among the common man of England all point in this direction.

June 15: We have landed safely at La-Guardia Airport. HOME.

Preschool Education for Migrants

Miss Fleisher describes the nursery school program at the Woodville Farm Labor Supply Center, California, points out some of the problems involved and their implications to educators. Many sections of our country have long been faced with the problem of educating children of migrant families. World War II has added many complications to this problem and the reconstruction period will see it more widespread. How best to provide educational opportunities where the children are becomes one of the major problems facing educators today. Miss Fleisher was formerly a teacher at Woodville and is now working in the child care program, Hartford, Connecticut.

THE "OKIES" OF *Grapes of Wrath* fame need little introduction: they are migrant farm workers who have trekked westward from their impoverished Oklahoma soil in search of a decent livelihood and a new lease on life. Before delving into the problems of preschool education for their younger children let us look briefly at their patterns of living and consider some of the social implications.

Migrant farm families have a background of poverty and deprivation. Some of them are beginning to rehabilitate themselves after the long dark years of low wages, high living costs and broken spirits, but none of them is unaffected by these past conditions. The children are malnourished, ill clothed, and usually without adequate rest and sleep. Many of them still live in unkempt, dirty shacks with only the most primitive plumbing facilities. A great majority of the mothers as well as the fathers work long hours in the fields and packing sheds. Few of the adults have at-

tended school beyond the eighth year; many never completed the third grade.

But let us not forget that "Okies" are not an ordinary underprivileged folk such as we still find in any large urban area. These people are, above all, *migrant*. The little education which the children receive is spotty and haphazard, simply because they do not stay in one school long enough for planned education to have any effect. This migrancy, which does not permit any feeling of security within a settled community, tends to make the family a closely knit unit, keeps the children attached to their parents, and makes the parents reluctant to wean the children away from themselves.

Now, then, let me describe a nursery school established to care for the young children. Yes, it really does exist! The Woodville Nursery School derives its name from the government camp for migrant workers near Woodville, California.

Woodville Farm Labor Supply Center, as the camp is officially designated, is staffed and operated by the Farm Security Administration of the U. S. Department of Agriculture and it serves as a home community and housing project for the migrant families who pick the crops of the fertile San Joaquin Valley. Through its camp manager, community organizations and educational facilities this camp program performs the very important work of helping these people live in a respectable place; manage their many problems of health, wealth and welfare, and obtain the security which is so necessary if they are to move ahead in life. The nursery school, an accepted part of this home community,

is staffed by two well-trained preschool teachers. I had the opportunity of being one of these teachers during the past year. Let me tell you of my experience.

Between the two teachers and all the parent help we could muster (it averaged one mother each day, irregular but helpful and wonderful for parent education) we carried a ten-hour program, seven A.M. to five P.M., for children up to five years of age—the naughts to fives, as the British phrase it. Our average attendance was twenty-five to thirty children daily, with about sixty-five or seventy different children each month. We staggered our shifts from seven to two o'clock and ten to five o'clock, with the teacher taking the earlier shift also carrying the administrative work. Shifts were rotated every two weeks.

During one period of early shift I had to cope with a new cook, a new sleeping room arrangement, a new janitorial system, meal planning for the month with appropriate food purchases, plus the usual run of records and reports, building up the parent participation and education programs and caring for the children. Writing it down makes it seem a terrific task but it was really surprisingly easy.

Creative Expression and a Way of Life

Let us look, momentarily, at the creative expression of these migrant children before we tackle the problems and benefits of the program. It is, I believe, an accepted theory among preschool educators that children manifest through their spontaneous play and unrestricted art expressions those things in their own lives which are to them most important, most familiar, most dramatic or exciting, or most new. This theory applies to children universally; there is no differentiation between urban and rural children, industrial or agricultural ones, privileged or underprivileged. Migrant children are no exception.

Perhaps one of the most vivid examples of living conditions reflected in children's play was found in the daily game of moving which all the migrant children at Woodville played. A wagon tied to the rear of a tricycle was loaded with every available bit of household goods: the doll bed and tables, a rocking chair, dolls, dishes and clothing, as well as several children—all were piled into the wagon. "Daddy" mounted the trike and the caravan moved to another corner of the yard where housekeeping was set up once more. These were truly migrant children, playing at a familiar way of life. With their families they have moved about, gypsy fashion, all their lives, traveling from one crop to another, seldom settling for more than two or three months at a time. What, then, could be more natural or spontaneous than to play at moving in nursery school!

Many of the children, upon first entering school, were greatly impressed by the modern plumbing fixtures—flush toilets and drinking fountains. How natural (and amusing) it was to see them make toilets of clay with abnormally large "flushers" attached, or paint houses decorated with numerous water bubblers. It was the novelty of these features which made them so important to these children.

But other more familiar aspects of their lives were also revealed in their handwork. Trucks, trailer houses (complete with a jack and storage place), and tents were frequently depicted in clay or paint, with striking reality.

By way of dramatic singing, the old nursery favorite, "This Is the Way We Wash Our Clothes," was introduced. Before long the children had appropriately changed the verses to suit their own lives so that we sang, "This is the way we pick the cotton, knock down olives, pick up prunes, or drive to town on Saturday"—all accompanied with appropriate motions.

It is obvious from these examples that whatever is different in the creative activities of migrant children comes not from any inherent physical factors within the children themselves but from the transient, rural life which they know and express.

Some Problems and Their Implications

But to return to the problems we met and the contributions of the nursery school in solving them. There were many routine features of the nursery school by which migrant children, especially, benefited. A diet rich in fresh vegetables, adequate protein, fresh milk, and cod-liver oil supplemented the beans and bread on which many of these families subsisted.

A separate sleeping room where uninterrupted rest was possible was of the utmost importance to children who frequently shared a bed with two or three sisters and brothers at home. Warm running water, soap, and individual toilet articles, all within easy reach, made cleanliness practicable and enjoyable.

A well-stocked medicine cabinet, conscientiously handled by a trained, informed teacher, helped to clear up minor infections and abrasions and to impress upon parents the importance of doing so. Referrals to a cooperative health agency gave easy access to medical aid of a more serious nature. Then, too, we had an ample supply of extra clothing that did much toward keeping the children warm and dry.

Other problems which arose directly from the migrancy of these people were reflected everywhere in the nursery school. To the casual passer-by the nursery school must certainly have sounded like an institute of child murder rather than a substitute home where we tried to make children happy and secure. We had a constant turnover of enrollment. Each morning I wondered how many of the children who had come the previous day would re-

turn, how many had moved out of camp, and how many new ones had moved in. New children every day and, with the majority never having been separated from their parents, the accompanying tears!

Then, too, we had to convince the parents that by placing their children in the nursery school they would be giving them far better care than if they took them to the fields as they had been accustomed to doing. To these migrant mothers who were used to caring for their own children the idea of a nursery school seemed to reflect on their own ability to care for the youngsters. And we had to reassure them further that although the initial weaning would be difficult it would, in the end, be beneficial.

The constant turnover in enrollment impressed upon us through bitter experience the necessity for an unusually large staff. New adjustments, often five or six every day, required much care on an individual basis and a ten- or twelve-hour program necessitated staggering staff hours. Since the families themselves never knew from one day to the next where they were going or how long they would stay, an atmosphere of general insecurity pervaded the nursery school. Established groups of adjusted children dissolved and re-formed daily as families came and went.

If there is to be a genuine contribution to the development of these children, a closely integrated nursery school program must be maintained wherever migrant families are found.¹ In spite of the seemingly unending problems which the migrant group presents to preschool educators, it is my sincere belief that a well-planned, well-organized, and well-maintained program on a national scale can function, and that real benefits can be derived from it by children, their parents, and the world at large.

¹ This type of service, on a medical level, is already being maintained by the Agricultural Workers Health and Medical Association.

**Pardon Our
Pride**

May we share with you some of the comments we have received concerning the September issue of CHILDHOOD EDUCATION. The theme for this year's issues, "The Disciplines of World Citizenship," and the content of the September issue particularly have been enthusiastically received by our readers. Here are some comments from recent correspondence:

Sister A.H., Minnesota: "I read every word of the September issue and think the articles on discipline are splendid. I think, too, that they really say something. By that I mean that they are not just some high-sounding principles, never-to-be-thought-of-again, let alone followed, but good, clear, practical suggestions."

W.D., Colorado: "The September issue is so helpful. I marvel at its completeness. How do you get such wonderful articles?"

J.D.M., Illinois: "I think the article by Lawrence K. Frank, entitled, 'Discipline in Our Time,' which appears in the September issue is one of the most illuminating I have ever read on the subject. I would like to underline with red pencil many of his statements. He hits the nail on the head!"

W.G., Maryland: "Congratulations upon the theme chosen for the magazine this year. The September issue is masterly and oh so helpful."

J.H.M., Pennsylvania: "Your publication is of great value to me. I hope to secure several subscriptions from members of my staff. This year's program on discipline is worthy of professional study in teachers' meetings."

C.J.H., Ohio: "I want to thank you for making the student group rate for CHILDHOOD EDUCATION possible for our girls. I am enclosing my personal check for \$49 to cover subscriptions, paid to me by twenty-eight of the girls. They enjoy receiving their own magazines each month. When they arrive we thumb through them together and usually read a part of one or two of the most pertinent articles. This year's plan certainly sounds most worth while and stimulating."

**Decision at
Harpers Ferry**

Last September two groups of educators met at Harpers Ferry for a conference on post-war education. The members of one group, the International Education Assembly, were twenty-nine unofficial representatives of Poland, Greece, Czechoslovakia, China and other United Nations. The other group, the Liaison

Across the E

Committee for International Education, was composed of thirty American educators under the chairmanship of Grayson N. Kefauver.

After three-day deliberations, the Assembly made public the following proposals to United Nations authorities:

To create an international organization for education and cultural development and to entrust it with three great jobs: (1) to help rebuild the education of Axis countries, (2) to help rebuild the education of war-devastated countries, and (3) to launch a world-wide, long-range program for world citizenship.

It was also agreed that "such an organization would not control the program of education or cultural development of any country. If any country should develop a program which threatens the peace of the world, the authorities of the international organization for education and cultural development would inform the government of the offending country in an effort to secure elimination of the objectionable practices. If the practices should be continued, it is proposed that a report be made to the international assembly and that full publicity be given to the facts. If the objectionable practices should be further continued, the matter would be referred to the international political organization for action."

In stating the objectives for carrying out the third job—education for world citizenship—the Assembly said, "In the recent past, education has often been directed toward the development of a narrowly selfish nationalistic citizenship. In the post-war period, development of world citizenship will be one of the most vital tasks of education in all nations. Education for world citizenship includes the development of understandings, ideals, and abilities. The fully effective world citizen will understand the main characteristics of the world in which he lives. He will behave in a manner which recognizes the dignity, equality and brotherhood of man. His abilities will include the command of some means of communication through language with other peoples of the world. He will have the desire and ability to use his full intelligence in attempting to solve world problems."

We shall keep you informed of the continuing activities of this group.

the Editor's Desk

Causes in the Classics

Did you know that many of the children's classics in verse and prose are being re-examined in the light of new attitudes developing from the United Nations' fight for the Four Freedoms? For example, denounced as "smug" by some educators (James Marshall, New York Board of Education, is one example) are these verses by Robert Louis Stevenson:

Little Indians, Sioux or Crow,
Little frosty Esquimo,
Little Turk or Japanees,
O don't you wish that you were me?
Such a life is very fine
But it's not so nice as mine.
You have curious things to eat,
I am fed on proper meat;
You must dwell beyond the foam,
But I am safe and live at home.

Do you agree with Mr. Marshall? Have you found verse or prose which you think contributes to narrow nationalism and race superiority? Do you know verse that contributes very definitely to the concept of the brotherhood of man—the bond of our common heritage, the challenge of our individual differences and likenesses, the interdependence of all men? We shall be glad to have samples of both kinds for use in the March issue of CHILDHOOD EDUCATION. Let us get some together and see what they contribute to the development of social concepts.

Youth Serves the Community In many places since the war began young folk have taken on many community responsibilities and chores formerly thought the special province of their elders. People who know adolescents best point out the inadequacy of "made" work for this age group and the importance both to the youth and his community of being permitted to participate in "real" work. Here are some jobs young adolescents are doing:

Birmingham, Michigan, is using school-age boys for reading gas and electric meters after school and on Saturdays. They did such a good job this summer that many of them are being retained as permanent employees.

St. Joseph, Michigan, is recruiting seventeen-year-olds for duty as regular members of the fire department. They are being trained in fire stations by regular firemen.

New Jersey is planning to give police uniforms to boys between the ages of fourteen and eighteen and make them responsible for order in their own neighborhoods.

Washington, D. C., hospitals report that they would be very seriously handicapped if it were not for the services of the junior nurses' aides who work after school and on Saturdays.

Almost daily, newspapers carry accounts of violations of the child labor laws and of exploitation of children in trades, services, and industries. Somewhere between work and exploitation we must find a balance which will assure that children's work experience contributes to their development and education. If we believe that work is important for children, then the school must expand its program to include it, must cooperate with the various community agencies in planning and supervising such a program, and must guide the child in evaluating in terms of his own growth and abilities the rightness for him of the work he is doing. Mr. Redefer (page 178) gives a good example of shared responsibility in planning work experiences for the youth in England.

Along with the work experience must go an awareness of the mutuality of the ethical life implied in the laws of the community, so ably presented by Mr. Hynd in his article on pages 153-156.

The Carol Singers When Alice Gibson Heap on Page 169.

sent the poem, "Christmas Tree Angel," she also sent three red hoods, three red short cassocks, and a tin lantern. She suggested that we find three children and photograph them as carol singers. So we journeyed to Buchanan School in the District of Columbia, accompanied by Earl Prior, photographer on the N.E.A. staff, and made the photograph you see on page 169, to illustrate Miss Heap's verse. The children who posed for us are Diane Newman aged eight, Eugene Butler aged twelve, and Beatrice Coates aged twelve. Dorothea Cook, the principal at Buchanan School, was most helpful to us and we were glad to give her the hoods, cassocks and lantern for use in their Christmas festivities. The children, too, were most cooperative and permitted us to "shoot" them several times.

Books...

FOR TEACHERS

INFANT AND CHILD IN THE CULTURE OF TODAY: THE GUIDANCE OF DEVELOPMENT IN HOME AND NURSERY SCHOOL. By Arnold Gesell, Frances L. Ilg, Janet Learned and Louise B. Ames. New York: Harper and Brothers, 1943. Pp. xii-399. \$4.

In this book Dr. Gesell and his co-workers sing the themes for which he is so well known, elaborated with the needs and interests of the mothers of preschool children in mind. The book is definitely nontechnical, but with its polysyllables it is, nevertheless, highbrow in tone and probably could not be read comfortably by a mother who was not distinctly intelligent as well as possessed of a respectable amount of academic training.

The discussion in the text is divided into three sections: "Growth and Culture," "The Growing Child," and "Guidance of Growth." In the first section Gesell gives his conception of the nature of growth—the conception he has been presenting the last twenty years. Hence we need not expound it here.

In the second section are offered word pictures of modal children of modal ages, i.e., ages when some particularly important skill such as grasping or walking is achieved. The ages for which characterizations are given are 4, 16, 28, and 40 weeks and 12, 15, 18, 24, 36, 48, and 60 months. The material presented for each age level usually contains: (1) a description of the behavior patterns considered most characteristic of the children of the given age—this is called a behavior profile; (2) a delineation—called a behavior day—of typical performance in and the sequence of activities in a routine day; (3) an account of the kind of behavior that might be expected of a child of the given age in the nursery school, as well as of nursery school techniques which appear to stimulate favorable responses; and (4) a

listing of the kinds of play activities, materials and folk rituals and the modal child is likely to find satisfying.

The last section of the text contains a discussion of Gesell's concept of guidance and of its implications in the way of parent behavior and child treatment in such activities of the child as his sleep, feeding, toileting, play, creative endeavors, self interpreting experiences, sex explorings, and experimentations with respect to people. Gesell preaches (1) the unity of the organism, (2) the uniqueness of the individual, (3) the desirability of accepting the individual as he is, (4) the importance of having faith in nature, i.e., in the ability of the individual to regulate himself and, hence, (5) the merit of a guidance program which takes its cues as to a child's needs from the behavior the child shows rather than from any rigid schedules or set of expectations presented in a textbook.

The following specific procedures are a few advocated by Gesell as consistent with the aforementioned concepts: feeding the baby when he shows signs of being hungry rather than at appointed times; letting the baby sleep out his sleep; having the new born baby in the room with his mother during at least the day hours of his stay at the hospital, and individual attendance arrangements at nursery school for preschool children, i.e., attendance of such duration and such frequency each week for each child as seems in accord with his tolerance.

Some suggestions mothers will find helpful are contained in the Appendix of the text which includes among other things graded lists of toys and of books suitable for preschool children as well as a list of phonograph records young children tend to enjoy and a bibliography of books mothers might profit from reading. The book is printed in unusually large type—a fact which simplifies noticeably the mechanics of reading.—Helen L. Koch, Professor of Child Psychology, The University of Chicago.

TEACHING THE CHILD TO READ. By Guy L. Bond and Eva Bond. New York: The Macmillan Company, 1943, Pp. 356. \$3.

The thirteen chapters of this interesting book are grouped under four headings. Part I, "The Child Goes to School," deals with the child's vast need for reading in the modern world.

In Part II, "The Child Gets Ready to Read," there is an especially helpful table giving the characteristics of readiness, the means of appraisal, the indications of lack of readiness and suggestions for adjustment. This reviewer regrets the somewhat inadequate consideration given the importance of total maturity in the discussion of the development of educational readiness.

The other two parts of the book present in "simple and precise fashion a workable reading program based on understanding of the results of research on the one hand and of the requirements of a typical classroom on the other." Part III, "The Child Begins to Learn How to Read," offers a refreshingly sane discussion of the "basal" reading program. The authors point out that the basal program is not sufficient in itself to equip the child to meet the reading requirements which face him as he progresses through school, but that it does provide "the framework through which the reading abilities, skills and techniques are introduced and around which they are built." Teachers everywhere will find the clear, concise discussion stimulating and interestingly specific.

It is gratifying to find little reference to so-called "remedial" instruction. The emphasis is upon adjustment. "The adjustment of instruction to individual differences is much more than a method," the authors write. "It is an attitude—an attitude in which the teacher assumes that each child has the right to progress as rapidly as he is capable, that each child can expect the school to provide for his rate of learning be it slow or fast, and that each child can expect the school to study him as an individual and to help him when he is in difficulty."

Teachers of middle grades will find much help with many of their puzzling problems in the concluding section of the book—Part IV, "The Child Becomes an Independent Extensive Reader." The chapter dealing with reading in the content subjects, which opens with a listing of the "startling variety of reading materials" used by a fifth grade child, is outstanding.

In the closing chapter which discusses the appraisal of reading abilities the authors remark that a good teacher "realizes that she is always appraising, judging and attempting to improve. She knows that she employs every means available to help know about the abilities and weaknesses of the children because it is through her knowledge of the children that she is able to make adequate adjustments of instruction. Adequate adjustments of instruction prevent reading disability."

Throughout the book its authors both emphasize the teacher's obligation to understand each child and to adjust her teaching to developmental needs, and present practical means of appraisal with suggestions for sensible judgments.—Clara May Graybill, Director, Department of Elementary Education, public schools, Kalamazoo, Michigan.

SIXTEEN RHYTHMS AND STORY PLAYS FOR KINDERGARTEN AND PRIMARY GRADES. By Howard Stein. Milwaukee, Wisconsin: The author, 743 E. Lexington Boulevard, 1942. Pp. 20. Eighty-five cents.

This is a collection of short piano pieces to be used in connection with the rhythmic bodily activities of young children. It seems to have been the author's purpose to provide, especially for his students, piano material which was rhythmic and tuneful and yet simple enough "to be playable by teachers with a minimum of piano training and a hand of average size." These conditions have been met in a very satisfactory manner and teachers who are unable to improvise their own music for bodily rhythms, and require something easily read, will find Mr. Stein's book very useful and practicable.—Satis N. Coleman, A.C.E. Consultant on Music.

THE INTEGRATION of intelligence and power in organized society cannot be left to chance; this coordination is the function of politics. Intelligence alone has no end or capacity but that of self-perpetuation . . . Only in the democratic process of making power instruments available to intelligence can the disastrously wasteful process of dictatorship be avoided.

—T. V. SMITH in *Democracy vs. Dictatorship*.

Books...

FOR CHILDREN

A CHILD'S STORY OF THE NATIVITY.
By Louise Raymond. Illustrated by Masha.
New York: Random House. Unpaged. \$1.50.

With simplicity and tenderness Miss Raymond retells the story of the birth of Christ. Masha's illustrations convey the spiritual qualities of the story through their delicacy of color and line. This beautiful book has the same format as *A Child's Book of Prayers* and *A Child's Book of Christmas Carols*, also illustrated by Masha.

A CHILD'S GOOD NIGHT BOOK. *By Margaret Wise Brown. Illustrated by Jean Charlot.* New York: William R. Scott. Unpaged. \$1.

A Child's Good Night Book is a very small book to be so important. It's a little gem, distinguished in text and illustrations. The rhythmic text about sleepy birds, sleepy fish, sleepy sheep and quiet sailboats gradually puts sleepy children to sleep. Jean Charlot has caught perfectly the mood of the story in his lithographs, sensitive in color and strong in design. Enjoyed by three- to seven-year-olds.

A YARD FOR JOHN. *By Eleanor Clymer. Illustrated by Mildred Boyle.* New York: Robert M. McBride and Company. Pp. 94. \$2.

Just a quiet story that doesn't strain to achieve an effect but moves along so believably that the first thing the reader knows he is almost a member of John's family, hoping for problems to come out right and enjoying the family's fun.

John was a city boy and liked to go to the park, but waiting for his mother to take him and finding the sand pile so full of very little children when he arrived was trying for an almost-six-year-old. When John tells his parents of his great desire for some real mud to dig in, the family explores the suburbs and

finds a house with a backyard made to order for a boy. There is enough mud, a swing, and a sand pile. John discovers the brook and the woods, a friend his own age, and a pet. Life unfolds in a happy mood.

The illustrations by Mildred Boyle are in complete accord with the story. Recommended especially for five- to eight-year-olds.

MANY MOONS. *By James Thurber. Illustrated by Louis Slobodkin.* New York: Harcourt, Brace and Company. Pp. 48. \$2.

Two gifted artists combine their talents to produce a delectable book which everyone in the family will enjoy. Pictures and text are full of subtle humor with a dash of child psychology. After the enraged king and the perplexed wise men had failed to solve the problem, the court jester let the little princess tell him her answer. And so the little sick princess who wanted the moon got it, and no doubt lived happily ever after. For children seven to eleven years old.

SHARK HOLE. *By Nora Burgleon. Illustrated by Cyrus LeRoy Baldridge.* New York: Holiday House. Pp. 244. \$2.25.

A warm and sympathetic story of modern Hawaii, as well as a fast moving mystery story. Teachers who read this book will have a special interest in how an Hawaiian school meets and solves the problems of its children of varied nationalities. Especially for the older children.

GREEN WAGONS. *By Oskar Seidlin and Senta Rypins. Illustrated by Barbara Cooney.* Boston: Houghton Mifflin Company. Pp. 130. \$2.

An exciting story whose plot centers around the plight of the Pedroni Theatrical Troupe in the town of Waldau, Switzerland. The way in which the town's children come to the rescue of their stranded friends makes the book a good attitude-builder for the young reader. The clever drawings are rich in characterization. For eight- to twelve-year-olds.

Research ABSTRACTS . . .

SOME SOURCES OF CHILDREN'S SCIENCE INFORMATION: An Investigation of Sources of Information and Attitudes Toward Such Sources as Used or Expressed by Children. By Catherine Bergen. New York: Teachers College, Columbia University, Contributions to Education, No. 881, 1943. Pp. 72.

An investigation was made of the reactions of third grade pupils when presented with problem situations in science. Classroom records were kept of the suggestions offered in discussion by one hundred twenty boys and girls in five classes in two schools. These records were supplemented by records of interviews with the same children and seventy-two additional children equally selected from grades one, three and five in another school.

In thirty-one hours of class discussion in science, the various suggestions for answering specific questions or solving confronting problems were recorded and classified. In seventy-four instances children suggested an empirical source of information, i.e., suggested that they might experiment or observe in order to find the answer. Comments in this category were further classified as: observation without manipulation, experiments with some degree of control, experiments without suggestion of a control. In seventy-five instances a child suggested reference to a book or other authoritarian source of information in order to answer the question or recalled a pertinent statement from a book previously read. These contributions ranged from the vague suggestion that "we could look it up," through the recommendation of a particular type of book, to the citation of a specific book.

The following discussion is quoted to illustrate a suggestion of an experiment with some measure of control.

Teacher: "Do you think we have our salamanders in a good place?"

First child: "I thought maybe the salamanders would like the light places and the newt the dark; but the newt would go to the other places because he likes to be with the salamanders."

Second child: "If we want to see whether the newt likes the salamanders or the darkness more, we might take the salamanders out for a while."

The investigator found that in class discussion third grade pupils suggested both empirical and authoritarian sources to answer science questions, with relatively equal emphasis. In interviews, empirical sources were suggested more frequently. There was a tendency for the pupils to emphasize the source of information stressed by the teacher. The teacher's emphasis on scientific attitudes was also reflected in the attitudes of her pupils. The teacher encouraged observation and experimentation when she provided apparatus for the children to use. All sources of information were suggested by both boys and girls, but boys made more suggestions than girls.

With difficult problems the tendency was to rely more generally on authoritarian sources. In view of this fact, the author questions the wisdom of pushing the subject matter of the sciences lower in the grades.

MECHANICAL METHODS FOR INCREASING THE SPEED OF READING. By Eloise Boeker Cason. New York: Teachers College, Columbia University, Contributions to Education. No. 878, 1943. Pp. 80.

A controlled experiment was conducted in order to compare the relative effectiveness of two methods of training eye movements by mechanical means in contrast with the free reading of interesting material. Four high third grade classes and four experienced third grade teachers were involved in the experiment, which was carried on for twenty minute periods during twenty school days. In one school the experimental and control groups each numbered twenty-five pupils and in the other school twenty-six. A battery of tests was given at the beginning and end of the experiment.

In School A, the experimental group used specially prepared materials in which phrases were indicated by spacing, underlining and vertical marks. The mechanics of eye movements were explained to the children and they

probably made a conscious effort to improve their eye movements. Other devices included timed reading, answering questions, and motivated rereading. The control group spent their time in the free reading of books of interest to them. They endeavored to read rapidly, not only because the stories were interesting, but also because they wanted to make as good a showing as the experimental group.

In School B, the experimental group was trained with the Metron-O-Scope, a mechanical device which exposes successive lines of print, one-third of a line at a time, at a speed determined by the teacher. Materials of varying difficulty were used and were exposed at varying rates. Speed of reading was stressed, but eye movements were not mentioned. Numerous study devices were also employed, including motivated rereading, word study, and informal tests. The program of the control group was the same as in School A.

In both schools, no important differences were revealed by the tests in the group having special training and the equated group spending an equivalent time in free library reading. The methods which stressed training in phrase reading seemed to help the middle group of readers and to hinder the best readers. The author, in conclusion, questions the value of the more elaborate methods stressing phrase reading, since the simpler procedure of free library reading secured just as much improvement.

EFFECT OF ADDED THIAMINE ON LEARNING. By Ruth Flinn Harrell. New York: Teachers College, Columbia University, Contributions to Education, No. 877, 1943. Pp. 55.

Personal experience of the investigator with several individuals of different ages whose ability to learn seemed to be increased by the addition of yeast to the diet, as well as knowledge of experiments of the learning of rats, led her to project this experiment in the learning of children. The experiment involved the learning resulting from the performance of eighteen

regularly practiced tasks during a six week period. One and one half hours daily were devoted to the practicing of tasks involving the four fundamental processes in arithmetic, problem-solving, underlining letters and numbers, code learning, reading speed and accuracy, the throwing of baseballs and darts at targets, and strength of grip recorded by the dynamometer. The program of activities was so long and varied that the repetition of the whole program required three days.

The subjects of the experiment were seventy-four children ranging in age from nine to nineteen, living together under similar conditions in an orphans' home. Conditions were especially favorable for the formulation of two closely matched groups. Thirty-seven pairs were matched as to intelligence and several other relevant factors. In seventy-three per cent of the cases siblings were divided between the two groups. The children all ate the same diet which was adequate and well-balanced and was estimated to supply about nine-tenths milligrams of thiamine (Vitamin B₁) per child daily. Each child was given a pill each day. The pills given one group contained two milligrams of thiamine. The other group took pills that appeared identical but contained no thiamine. No one connected with the children knew the group receiving the extra thiamine until the close of the experiment.

Analysis of the careful records kept on the performance of each child on each of the eighteen tasks revealed that the experimental group (those receiving thiamine) made greater gains in every one of the tasks than did the control group. While the superiority is statistically significant in only some of the tasks, it is highly convincing that in all eighteen performances the experimental group did excel. The results seem to suggest that there is a close relationship between nutrition and learning ability, particularly between the morale vitamin (B₁) and successful learning. It is to be hoped that further experimentation will contribute to more exact knowledge in this important area.

THERE IS general agreement that our public school system has no such "punch" on behalf of democracy as Nazi education has on behalf of anti-democracy; but how the desired efficiency is to be had is a debated question. Shall we assimilate and use for our own purpose some phases of Hitlerian method such as straightforward indoctrination? Or, lest this should fasten upon us our present defects as well as our virtues, shall we stress, rather, problem-solving in the light of increased knowledge? Shall we restore old methods of discipline or, rather, expand the practice and experience of democracy in the school itself?

—GEORGE A. COE.

News...

HERE AND THERE

New A.C.E. Branches

Michigan City Association for Childhood Education,
Indiana
Yankton Association for Childhood Education, South
Dakota

1944 Annual Meeting

When the executive board of the Association for Childhood Education met in Washington in May 1943, careful consideration was given to the matter of a 1944 Annual Meeting. It was decided that a definite decision should be postponed until December with the hope that by that time the general war situation would show some improvement. Should this be the case, plans for a restricted delegates' conference to be held in April 1944 will then go forward. Announcement of the decision will appear in the February issue of *CHILDHOOD EDUCATION*.

Kindergarten Bulletin

In the October issue of *CHILDHOOD EDUCATION* we told of the establishment of public school kindergartens in Hawaii and the re-opening of kindergartens in Lockport, New York. Such reports as these are indicative of the increased interest in and demand for kindergarten opportunities for children. To meet the need for information and guidance of those establishing and maintaining kindergartens, the Association for Childhood Education has just published a 32-page general service bulletin, *Four- and Five-Year-Olds at School*. The bulletin was prepared by Neith Headley, director of the nursery school at the Institute of Child Welfare, University of Minnesota, with one chapter contributed by Viretta C. Van Dorn, teacher in the Bronxville, New York, public school.

A glance at the chapter headings is enlightening: "What are the fours and fives like?" "What are some of their needs?" "What makes a kindergarten adequate?" "A good day at school for the fours and fives." "The relation of the kindergarten to the nursery school, the first grade and the home." A bibliography of films, books, pamphlets, and sources of addi-

tional materials increases the usefulness of the bulletin.

Four- and Five-Year-Olds at School may be purchased from the Association's headquarters, 1201 Sixteenth Street, N. W., Washington 6, D. C. Price, thirty-five cents.

Changes

Dorothea Jackson, formerly state supervisor of primary education for the State of Washington to director of the kindergarten-primary department of the Seattle, Washington, public schools.

Legislative News

The many organizations and individuals who have supported S. 637, Federal Aid to Education, will be disappointed to learn that it has been referred back to the Senate Committee on Education and Labor for further action. Enough Senators had committed themselves to vote favorably on the measure as originally written and hope was high that the bill would be passed and referred to the House. However, an amendment was introduced in the name of nondiscrimination—although that factor was already safeguarded in the bill—and was adopted by the narrow majority of 40 to 37. This amendment so confused the issue that friends of the bill thought it best to send it back to committee.

S. 637 was ably presented to the Senate by Elbert D. Thomas of Utah and Lister Hill of Alabama. The opposition was led by Robert A. Taft of Ohio.

Those who have worked hard for the passage of S. 637 take encouragement from two facts: that this is the first time in sixty years that there has been general Senate debate on a measure for federal aid to the common schools of the nation, and that in the midst of many matters pressing for the attention of the Senate the measure was discussed through a period of five days. Assurances come from all sides that the issue will not be dropped but that the campaign for adequate provision for the education of all the nation's children under competent and well-paid teachers will go on more vigorously than ever.

Up to the time this issue of **CHILDHOOD EDUCATION** went to press there had been no new developments on S. 1130, War Area Child Care Act of 1943. The bill, which was passed unanimously by the Senate on June 30, is still in the hands of the House Committee on Education. No hearings have been announced.

States Act for Extended School Services

The September 15 issue of *Education for Victory*, publication of the U. S. Office of Education, carries a review of state legislative action for extended school services. Parts of it are reprinted here because of the special interest readers of **CHILDHOOD EDUCATION** have in this movement.

State legislatures meeting in 1943 were confronted with a new challenge—how to save children whose parents have gone into war services from becoming casualties of the war . . . We cannot neglect their care and development and expect to take up where we left them at the beginning of the war—the damage resulting from the delay is irreparable.

The purpose here is to indicate the extent to which the 1943 state legislatures endeavored to meet the "human needs" of children whose mothers had entered war industries or services and the methods employed. Principal among these needs were:

Supervision of children of school age before and after regular school hours; and also for care on Saturdays and during vacation time.

Supervision of children below the regular school admission age.

Additional funds necessary to maintain these facilities or services, including (a) additional personnel for instruction and counseling services; (b) necessary food, its preparation and serving; and (c) janitorial and general maintenance services.

Capital outlays for needed equipment not formerly provided by the school.

It may be noted at first that in many states school officials found themselves powerless under their state laws to deal effectively with these problems. There was confusion as to legal authority and scope of action. For example, there were no funds available to maintain extended school facilities for children before and after school hours, nor to employ additional personnel for this purpose. In many states school officials were without authority to admit children to school before the regular school admission age. In some states school officials were uncertain as to whether they could accept federal funds to assist in the maintenance of extended school services deemed necessary.

It is significant to note that in 1943 more than half the state legislatures considered these problems and twenty states enacted provisions which in one way or another tended to alleviate the circumstances.

In a number of states, legislatures modified their school admission age so as to care for additional young children. The following are examples of this type of legislation:

Illinois authorized school districts to establish nursery schools for children between two and six years of age.

Indiana set up procedures for establishment of nursery schools for children under six years of age, and authorized use of federal, state and local funds therefor.

Maine authorized admission to school of children who will be five years of age on or before October 15 following the opening of school in September.

New Jersey authorized school districts to establish nursery schools and to admit children who are under the regular school admission age and to pay for the same out of any money available for current expenses of the schools generally.

North Carolina provided that any children reaching the age of six by December 31 of any school year shall be enrolled during the first month of the school term.

Oregon authorized school boards to sponsor, establish, and supervise nursery schools for children between two and six years of age.

Washington authorized school districts to establish nursery schools for preschool-age children.

Wisconsin authorized school boards to establish nursery schools for children under four years of age.

One of the most vital problems in connection with the development of adequate extended school services arises in connection with providing for their support and maintenance . . . An unusual number of state legislatures enacted provisions which expressly authorized state school officials to accept federal funds for general or special educational purposes which as a rule permit the use of funds for extended school or child-care services. Laws of this type were approved in California, Connecticut, Illinois (nursery schools), Indiana (nursery schools), Maryland, Massachusetts, New Hampshire (child care centers), New York, Oklahoma, Oregon, Tennessee, Washington, Wisconsin.

In some states the legislatures made direct appropriations for extended school or child care services. Some of the states making appropriations for these services are:

California	\$ 500,000
Connecticut	200,000
New York	2,500,000
Pennsylvania	187,000
Washington	500,000

A review of legislative action in 1943 dealing with the care and supervision of children in wartime reflects certain noteworthy developments, namely:

1. Action on the part of many states to modify by one or more amendments existing regular school laws in their respective states so as to enable school boards and school superintendents to develop extended school services where the need is urgent.

2. Adoption on the part of a few states of entirely new measures vesting in school boards and other school officials broad discretionary powers looking toward the development of facilities deemed necessary.

3. A tendency on the part of state legislatures to authorize acceptance of federal funds for general educational purposes including extended school services.

4. A tendency to regard the legislative action as emergency and temporary measures effective for the duration rather than as permanent legislative measures.

Utah Meets the Teacher Shortage

Hoping that Utah's experiences may prove suggestive to others, we quote from a letter from a member of the Utah State Department of Education:

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We knew we were going to have a great many vacancies in teaching positions this year (1942-43) so we started early—shortly after Christmas—by recommending that districts make arrangements with one of the three teacher training institutions for refresher courses for married women in the town who had been school teachers and who the superintendent felt would be good material to call back into the schoolroom. Nine of the forty school districts of the state did provide such courses, either during the winter term or during the summer.

In four of these courses a group of children was used for demonstration purposes and then with the help of some capable person the work within the demonstration school was evaluated with those taking the course.

Another part of the day was given over to workshop procedure where the teachers experimented in the use of materials in such fields as art, science, and music. Emphasis in the observation in most places was upon child development.

The three teacher training institutions all had refresher courses during the summer term where the demonstration-workshop procedure was carried on.

This has not entirely eliminated vacancies in teacher positions in our state but it has greatly improved the condition. We have been able to continue our standards in the certification of teachers which require four years of college for an elementary as well as a high school teacher, but it has been necessary to offer authorizations to teach to individual teachers upon the recommendation of the superintendent and a consideration of each particular individual.

College Opens Nursery School

The majority of students in the school of home economics at Simmons College, Boston, Massachusetts, are engaged in professional training which will lead to positions in the fields of foods, nutrition and dietetics, or clothing and textiles. Nevertheless, the staff of the school is aware of the need for all students to develop an understanding in closely related areas which are important equally in their professional and personal lives. For this reason a nursery school has been opened. Though the school is definitely of the laboratory type and as such has certain limitations in meeting wartime needs of children and parents, it can and does contribute to the community as well as to the college.

The course in child development in the school of home economics is so arranged that all juniors are required during a two-month period to include the following: discussion and lecture covering all phases of development of preschool children, four hours per week; at least six hours per week of observation and participation in nursery school or child care center; scheduled conferences with instructor and nursery school teacher; extensive reading and special papers. It is a concentrated block of

work, and while it covers only a short period of time the results have been gratifying.

The students are not expected necessarily to continue in work with children. They are encouraged and aided, however, in meeting requirements for Volunteer Child Care Certificates under the OCD plan of the State of Massachusetts, and in addition a number of students have developed a real interest in entering upon training in nursery education.

From Australia

Christine Heinig, now Federal Education Officer for the Australian Association of Preschool Child Development, attached to the Australian Federal Department of Health, writes of Australia's establishment of wartime children's centers for the care of children of working mothers. This was undertaken by the Federal Department of Health in collaboration with the Department of Labor and National Service. The Department of Health has had valuable experience in administering centers for the care of young children. Through model nursery school kindergartens, developed under the name of the Lady Gowrie Child Centers, the Department has been studying the growth and development of young Australians. Thus interested bodies have a precedent to follow and the government, through a program of grants-in-aid, is able to establish adequate standards for day nurseries and to enforce the maintenance of these standards.

In Melbourne, short courses are given for members of the Australian Child Care Reserve Corps. Kindergartens have extended their hours to remain open from 7:00 A. M. to 7:00 P. M., keeping open six days a week and serving three meals a day. For school age children a hot noon meal and the Australian tea (which corresponds to American supper) and after school recreation and home work periods are provided.

Food Patterns of Different Groups

The Committee on Food Habits of the National Research Council is preparing a series of memoranda on the food habits of different foreign background groups in the United States. Margaret Mead, chairman of the committee, says in her preface to the series:

If the nutrition program and the way in which our wartime food situation is handled is to reinforce the belief of the people of America in democracy, a fundamental respect for the traditional practices of each group within the country is essential. Such respect can best be expressed in terms of detailed knowledge of what

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News Notes

each people holds to be important, and best implemented by following the organizational forms characteristic of each foreign background group.

While these materials are prepared primarily for use by nutritionists, teachers in elementary schools will welcome them because of the general information given, not only on the food habits but on the background and the life today of these Americans. Mimeographed pamphlets now ready for distribution are:

Czech and Slovak Food Patterns
Hungarian Food Patterns
Italian Food Patterns
Polish Food Patterns

Single copies of the pamphlets may be secured free by writing to the Committee on Food Habits, National Research Council, 2101 Constitution Avenue, Washington 25, D. C.

Geographic Bulletins

During the first World War many newspapers appealed to the National Geographic Society for up-to-the-minute geographic data. Teachers also expressed a desire for such information. Responding to an obvious need, the Society agreed to defray the cost of preparing and printing the data in a form suitable for classroom use, the U. S. Office of Education to distribute it under government frank.

In 1921 the increased demand for the Geographic School Bulletins overtaxed the mailing facilities of the Office of Education and the Society took over this service also, making only a nominal charge of twenty-five cents a year to cover mailing costs. This is the system in operation today. The bulletins now reach some 31,000 classrooms and help three quarters of a million children study the world they live in and background events that shape their lives.

Full information about the bulletins may be had by addressing the National Geographic Society, Washington 6, D. C.

Am I My Brother's Keeper?

(Continued from page 156)

notion that one nation should disarm "on its own" in the spirit of goodwill. A disarmed nation is likely to become a lamb among wolves! A nation cannot afford to be individualistic in international ethics. Goodwill is not enough. International agreements must be made; international laws must be established; international order must be enforced. To find a way is our responsibility. Only within such a system of law and order can any nation be expected to be ethical in the truest sense of the term. We should give to our children, who are the citizens of the new world of tomorrow, the fundamentals of international ethics in terms of law to be respected and enforced. *It is the maturity of ethics.*

Ethics should be an affair of mutual understanding and agreement. If it is proved to the child that he is his brother's keeper, it should be proved to him that his brother is his keeper in return. A mutual agreement should be made accordingly, for it is only within such an agreement, respected and enforced, that the child can be truly and sensibly moral. The child should not be sent forth to be moral in an immoral society; he should be sent forth to be moral in a society sufficiently moral to have a system of law and order. In living his ethical life, a child should not be sent forth into human society to be a lamb among wolves.

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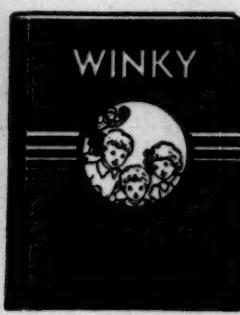
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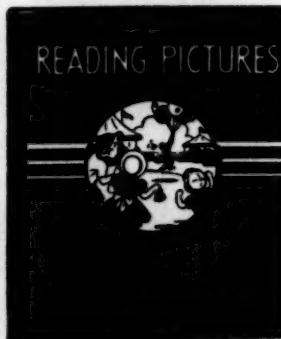
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